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# Gay Community News

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## U.S. House Cuts Off Funds for Gay Cases

Activist Lesbian Mother Wins Custody

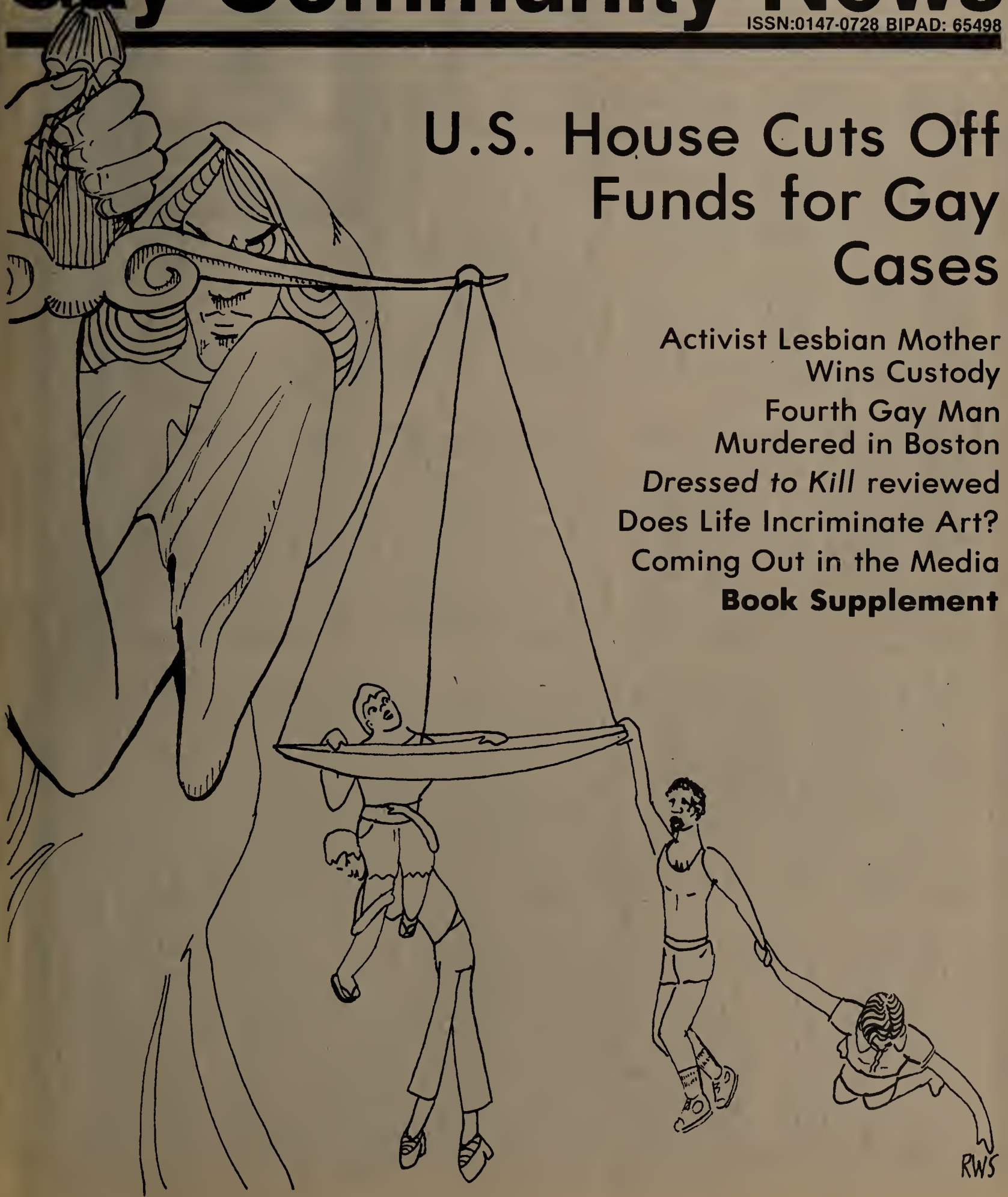
Fourth Gay Man Murdered in Boston

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Does Life Incriminate Art?

Coming Out in the Media

**Book Supplement**







# GayCommunityNews

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## House Passes Anti-Gay Clause

Compiled by Bennett Klein

WASHINGTON, DC — The U.S. House of Representatives has passed an amendment to the Legal Services Corporation appropriations legislation prohibiting Legal Services Program funding from being used in cases "promoting, defending or protecting homosexuality."

The amendment to H.R. 7584, sponsored by Rep. Larry McDonald (D-GA), passed on July 22 by a margin of 290 to 113. The bill is now pending in the Subcommittee on State, Justice and Commerce of the Senate Appropriations Committee.

A similar amendment was passed by the House in 1977 by a smaller margin of 230 to 133, but it was later tabled in a conference committee.

The amendment could endanger funding for low-income people in lesbian and gay-related cases. The Legal Services Corporation, a non-profit, nongovernmental program funded by federal tax dollars, is the major source of revenue for hundreds of legal aid clinics across the country.

Steve Endean, executive director of Gay Rights National Lobby (GRNL), told *GCN* that it is not clear how this amendment will affect specific cases. He added that the Legal Services Corporation has no idea of how many gay-related cases it has funded.

The anti-gay amendment was initially defeated in the House on a voice vote. But it was later approved by a large margin on a roll call vote, suggesting that many congressmen feared negative reactions from constituents in an election year.

Gary Orlando, legislative aid to McDonald, told *GCN* that the congressman sponsored the bill because "he does not want to institutionalize homosexual acts. We can't use funds to promote, legitimize or accept this kind of behavior."

Endean believes that the amendment is likely to pass the Senate. "There's a good chance that it will be dropped in the subcommittee, but the reality is that it's likely to be reopened on the floor, especially if it's part of an election year strategy by the New Right."

Since the amendment is to an appropriations bill, greater effort will be required to quash the anti-gay provision this year than in 1977. The 1977 amendment was to an authorization bill allowing the Senate to kill the measure without discussion. An appropriations bill, however, requires debate to delete a particular section.

If the bill does pass the Senate, Endean felt certain that "there's no way it's ever going to be vetoed by Carter" since it includes funding for the entire Legal Services Corporation.

Endean predicted that the amendment would have a "massive impact on a whole lot of issues. It's a signal to the New Right that they can enact anti-gay amendments to anything they want. They can go after any number of currently pending bills to attach anti-gay riders."

The McDonald amendment, said Endean, could encourage further amendments "to cut off gay access to various government programs." Endean noted that

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Rosemary Dempsey and lover Margaret Wales talk about winning custody case. Sharon Gekoski (courtesy Camden, N.J. Courier-Post)

## Activist Lesbian Mother Wins N.J. Custody Battle

Compiled by Jil Clark

TRENTON, NJ — A superior court judge here has ruled strongly in favor of a lesbian whose custody of her two children was challenged by her estranged husband last March.

Significantly, Rosemary Dempsey, 35, is active in the lesbian-feminist movement and has lived for five years with her lover, Margaret Wales, and Wales's three children. Judge William D'Annunzio, in ruling that neither her cohabitation with her lover nor her activism are detrimental to Dempsey's children, has established a precedent in New Jersey.

(Precedent against denying a lesbian custody on basis of her lesbianism alone had been set earlier this year in New Jersey by an appellate court judge granting custody to the mother in "S.P. v. J.P.")

Dempsey, a student at Rutgers University Law School, believes

that the language used by D'Annunzio in his decision reflects a changing attitude toward lesbian mothers in this country. "He referred to us as 'a family,'" she said. The judge went on to describe their home as "warm and loving, though unconventional."

"Her sexual preference and relationship with Wales are only two of many factors to be considered in determining the best interest of the children," he stated.

While Dempsey and Wales were away on a week's vacation last March, Dempsey's ex-husband, Edward Belmont, 34, obtained a temporary injunction for custody of their children, Edward, 11, and Christina, 10. "When Eddie realized that the kids were home with a babysitter, he came and snatched them, knowing he could obtain a temporary injunction . . . because he's an attorney [with the Mercer County Public Defenders Office] and knows all the

judges in the county," Dempsey told *GCN*.

Belmont was granted the temporary injunction the next morning, although the court had to transfer the case to Hunterdon County, where the couple had gotten their divorce in 1975. (The court had granted Belmont liberal visitation rights at that time.)

Dempsey and Wales, informed by the babysitter that something was amiss, returned home immediately and took the two children to a friend's house, Dempsey said. "They [the children] had a hard time with him [Belmont] when this was going on because they had told him that they didn't want to leave this home . . . and they saw in writing what he was planning to say to the court about this home."

Belmont sued in Hunterdon County Superior Court for custody of Edward and Christina on the grounds that they were being

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## Fourth Gay Man Murdered Here

By Fran Koski

BOSTON — John J. Fuoroli, 45, became this city's fourth gay murder victim in two months sometime early Sunday morning, August 3. His body was discovered 4:45 p.m. Sunday, nude and face down in bed at his second floor, Cazenove Street, South End apartment in a building he owned and was renovating. He had been struck about the head with a blunt instrument.

An autopsy completed Tuesday morning by pathologist George Curtis at Southern Mortuary revealed there had been no sexual activity immediately prior to the murder, according to Robin McCormack, mayoral liaison to Boston's lesbian and gay community.

McCormack, who is assisting Homicide Detective Sgt. John Maillet and Detective Mark Madden in the investigation, told *GCN* that the cluttered condition of Fuoroli's rooms, due to renovation, made it hard to tell if they had been ransacked, but that "Fuoroli was found with his wristwatch still on him. He would cash small checks at various gay bars; he didn't usually have a lot of money on him or in the bank. This doesn't look like a robbery motive."

There was no sign of forced entry or a struggle, Maillet told *GCN*. He said Fuoroli's first floor tenant, who found his body, became concerned when she heard no activity from his apartment all

day. This week Maillet, Madden and McCormack will visit the gay bars Fuoroli was known to patronize, including Playland, Harry's, Sporter's, and Napoleon's, a Bay Village club frequented by older gay men, to ask employees and regulars for information.

According to George Lotti of Boston Police Informational Services, there are "no suspects as of today," Tuesday, August 5. McCormack told *GCN* the same day that although there is no suspect, "we've got some leads."

No murder weapon was discovered, but police think the killer could have used a tool left in the building by workmen and may have dropped it down an opening in the wall, according to an August 4 Boston *Globe* article.

"Talking to Fuoroli's friends after the murder was amazingly like talking to Riendeau's," Robin McCormack told *GCN*. (Leonard Riendeau, 43, was a gay Emerson College professor found murdered June 8 in his Beacon Hill apartment.) "They said they used to plead with [Fuoroli] not to pick people up as easily as he did. They were afraid something would happen to him. That's just what Riendeau's friends said." An August 5 *Herald American* story said Fuoroli had a reputation among his neighbors for bringing strangers back to his house late at night.

Both McCormack and Maillet

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## Michigan Border Outlook OK

Compiled by Cindy Rizzo

HESPERIA, MI — Conditions for women planning to cross the U.S.-Canadian border to attend the Michigan Womyn's Music Festival here this week are expected to be better this year. Last year, many women, both U.S. and Canadian citizens, were delayed, interrogated and even turned back by U.S. immigration officials on grounds of suspected lesbianism (see *GCN* Vol. 7, No. 8).

The location of the festival in the northern part of the country makes it necessary for many women living in the United States to plan a portion of their trip through Canada and then back into the United States at various cross-over points.

According to festival organizers and to Rosalyn Richter, executive director of Lambda Legal Defense and Education Fund, U.S. citizens have an absolute right to re-enter the country from Canada, without regard to sexual preference. Lesbianism is an irrelevant concern.

It is strongly advised that U.S. citizens crossing into the United States bring with them proof of citizenship, such as a birth certificate or a passport. It is also advised that U.S. citizens answer all questions asked of them by border officials concerning

citizenship, place of birth, and the city or town that is their destination. Richter and organizers do not expect that much more will be asked of U.S. citizens, as long as women do not violate any other immigration restrictions concerning, for example, drugs.

For non-U.S. citizens, the situation is a bit different, although major problems are not expected. Non U.S.-women planning on attending the festival are urged to either call the organizers (the We Want the Music Collective can be reached at (517) 772-0582) or to obtain a copy of the collective's "border letter," which has been printed in both English and French.

Finally, it is urged that women passing through border stations speak politely and calmly to

border officials and try to avoid all uncomfortable situations. Any other types of behavior will serve only to delay the trip.

According to Richter, there will be a place set up at the festival for women to report and share their experiences at the border and to ask questions of attorneys and festival organizers. In addition, there will be a workshop on immigration law as part of the festival activities.

The festival is a four-day musical event billed as "a gathering for mothers and daughters." It is scheduled to take place on Thursday, August 14, through Sunday, August 17. Last year 8,000 women attended the festival, setting up camp for the extended weekend.

### Commission on Human Rights

As *GCN* went to press, the Boston City Council had just passed an ordinance creating a city Commission on Human Rights. This commission would be established in lieu of Mayor Kevin White's proposal for a Boston Commission Against Discrimination, which would have handled cases of discrimination on the basis of sexual preference. It was not known at press time whether the council's commission would also protect lesbians and gay men from discrimination. A full report will appear in *GCN* next week.



# News Notes

## quote of the week

"On the train from New York to Hollywood [Tallulah Bankhead] met Joan Crawford and her new husband, Douglas Fairbanks, Jr.

"Tallulah said to Crawford: 'Darling, you're divine. I've had an affair with your husband. You'll be next.'

"Crawford looked to her husband for support, but he was gasping for air and trying to smile at the same time.

"It scared the bejesus out of me,' said Joan Crawford. 'I wasn't mature enough to take it in my stride and I didn't have a sense of humor then. I just looked up at her and said, 'I'm so sorry, Miss Bankhead, but I just love men.'"

—Dennis Brian, author of the biography *Tallulah Darling*, in an excerpt published in the *New York Post*, June 30, 1980.

## women's writing retreat

GREENVILLE, ME — Woodheated log cabins, kerosene lanterns, and electric generators run only to power electric typewriters will be the environment for the Sugar Island Women's Writing Retreat, to be held this Sept. 21 to Oct. 4 on Sugar Island, near Greenville, Maine. The instructors will be poet Melanie Kaye and outdoorswoman Beverly Cochrane. Organic food, the splendor of early autumn in Maine, and the time and space to write are promised. For more information, write to Beverly Cochrane, P.O. Box 713, Greenville, Maine 04441, or call (207) 695-3668.

## gays and the police

BOSTON — WSBK-TV Channel 38, as part of their new issues and answers program, *Forum 38*, sponsored a show entitled "Gays and the Police" taped on the evening of July 28. The participants included Attorney John Ward of Gay and Lesbian Advocates and Defenders (GLAD) and Lt. William Bratton of the Boston Police Department. The audience included members of the Gay Speakers Bureau, GCN, Chiltern Mountain Club and the newly formed Fenway Lesbian and Gay Alliance (FLAGA) which was organized to reduce violence directed against Fenway area residents. However, it appeared that there were no identified lesbians in the audience.

Those issues which were raised included relations between the gay community and the police department, violence against gays in the Fenway and other neighborhoods throughout the city, and ways of educating the police department to the concerns of the gay community.

The program is scheduled for airing in late August.

## glad gets grant

BOSTON — City Travel, Inc. has made a grant of \$500 to Gay and Lesbian Advocates and Defenders (GLAD), the public interest law firm. Bernard J. O'Rourke, president of the Boston domestic and international travel agency, said the donation was made "in recognition of the significant work GLAD is doing to secure civil rights. This is one way in which gay establishments which enjoy the support of the gay community can reciprocate."

## first woman catholic priest?

VAN NUYS, CA — Nancy Ledins has celebrated four Masses in the last 15 months, one alone and three in a semi-private setting.

The Roman Catholic Masses were without a doubt "irregular" and "illicit," but possibly "valid," to use church parlance.

Why? Because Nancy Ledins is the former Father William Griglak, holder of a Ph.D. in psychology at Catholic University of America, who resigned the priesthood in 1969 and last year underwent a sex change operation.

According to the *Los Angeles Times*, Ledins, 47, might be the first woman priest in Roman Catholic history in a technical sense, since she never sought to be returned officially to lay status, has never been summarily notified of such by the church, and, by the usual understanding of church law, is still a priest — although not a legally functioning one.

First of all, Ledins said she is not pressing the point. Not long after the operation, she said she turned down the request to say Mass for a women's group looking for a new way to press for change in church law banning women from ordination.

In addition, three Catholic priests versed in church law and contacted by the *Times* noted that practically speaking she is not a functional priest. All three also wondered about whether the church would have to consider a person like Ledins as a woman since she would not have all the female internal organs, such as uterus and ovaries.

Ledins today is involved in two other part-time careers: one in electrolysis, permanent removal of hair; and the other in research about transsexualism.

How much of the priest is still in Ledins? "Quite a bit," she told the *Times*. "I still have that feeling to wanting to minister to people."

## lambda legal and playboy

NEW YORK — Lambda Legal Defense and Education Fund has received a \$5,000 grant from the Playboy Foundation. The grant is in support of Lambda's ongoing litigation efforts, in particular its work in *People v. Onofre* (challenge to the constitutionality of the New York consensual sodomy law).

The *Onofre* case is currently on appeal to the New York State Court of Appeals and a decision is expected before the end of the year. If the Court of Appeals sustains the decision of the Appellate Division in this case, consensual sodomy will be legal in the state of New York.

Lambda Legal Defense & Education Fund is a not for profit corporation authorized to practice law and organized to work for the achievement of full legal rights for lesbians and gay men.

## bagly carnival

BOSTON — The Boston Alliance of Gay and Lesbian Youth (BAGLY) will be this year's sponsor of the traditional community carnival held on the Fenway. Carnival '80 will be held Saturday, September 20 at Clemente Field. All proceeds will go towards activities and counseling programs for gay youth. Any group or business wishing to operate a booth or donate services should contact BAGLY at Box 10GY, 22 Bromfield St., Boston, MA.

## self-defense

WASHINGTON, DC — The Gay Rights National Lobby, in preparation for what its director says could be a difficult election season, has released a "self-defense" booklet for pro-lesbian and gay civil rights candidates.

The booklet, "If Your Constituents Ask . . ." includes possible answers to questions raised by constituents or by anti-gay opponents, quotes from religious organizations and community leaders, and abbreviated lists of the organizations and denominations that support civil rights for gay people.

According to GRNL executive director Steve Endean, part of the reason that the organization prepared the booklet at this time is that a number of co-sponsors of H.R. 2074, the lesbian and gay rights bill in the House of Representatives, face reelection campaigns that Endean predicts will be "very difficult." They include James Gorman (D-Los Angeles), Jim Weaver (D-Eugene, OR), and Robert Edgar (D-Philadelphia suburbs), among others.

Endean said that in some cases, the opponents of these representatives are using their support for lesbian and gay rights against them, citing Weaver as an example. "If the so-called 'guardians of morality' can claim credit for the defeat of pro-gay candidates such as Jim Weaver, they may convince senators and representatives that it isn't politically wise to support gay civil rights," Endean said.

The booklet is available for 50¢ each (three for \$1) from P.O. Box 1892, Washington, DC 20016.

## gay chemists organize

SAN FRANCISCO — Gay chemists arriving here on August 24 for the 10,000-member meeting of the American Chemical Society and the North American Chemical Congress will find an opportunity to join in forming a Caucus of Gay and Lesbian Chemists. A local group, Bay Area Gays and Lesbians in Science, are hosting a social and organizational event on the evening of August 26 at the Sir Francis Drake Hotel.

"Gay caucuses exist in many professional and scholarly organizations," a spokesperson for BAGLIS explained, "but the hard sciences have lagged behind. We need an organization to speak out for our gay colleagues, to challenge the conspiracy of silence that we all collaborate in, pretending we don't exist."

"We need to let employers know that gays and lesbians can be better, more productive employees if they don't have to waste energy in hiding, fearing rejection and discrimination. We need mutual support if we encounter problems, and just as much if we decide to come out on the job and in our profession. We also need to concern ourselves about colleagues who may have problems with the security system."

BAGLIS was formed in January, at the San Francisco meeting of the American Association for the Advancement of Science, at the same time as a National Organization of Lesbian and Gay Scientists, now headquartered in Los Angeles (P.O. Box 39528, L.A. 90039). The national group also encompasses a thriving Los Angeles Gay Scientists, and the originating group of this kind, Triangle Area Gay Scientists of Raleigh-Durham-Chapel Hill, North Carolina.

The foray into the chemistry profession is the first major activity taken on by the Bay Area group, and they expect to make a similar move for physicists, in the American Physical Society, soon. Chemists in San Francisco on August 26 are invited to a no-host reception from 5:30 to 8:00 p.m., at the Sir Francis Drake Hotel, in the Cypress Room. Lesbians and gay men and friends interested in their problems and in reducing discrimination are all invited.

## gay and lesbian issues

CHICAGO — "Cruising and Rejection," "Problems in the Work Place," "Legal Issues for Gays and Lesbians," "Examining and Building Support Systems," are a few of the topics to be discussed at the National Conference on Gay and Lesbian Issues to be held here October 10-12, 1980.

Ed White, co-author of *The Joy of Gay Sex* and author of *States of Desire: Travels in Gay America*, will speak on "Regional Differences in Gay Life Around the Country" and "The Current State of Gay Culture."

Barbara Gittings, lesbian activist and currently coordinator of the Task Force on Gay Liberation of the American Library Association, will speak on "Setting Parents Straight About Growing Up Gay" and "The Hungry Gay Bookworm."

Susan Catania, Illinois representative, will speak on "Gay Rights Legislation in Illinois."

Paul Shanley, the only diocesan priest with a ministry approved by a bishop to sexual minorities, will speak on "The Soft Underbelly of the Gay Movement" and "The Cruel God of the Christians."

The conference is co-sponsored by Oasis Center and Dignity/Chicago. For further information contact Oasis Center, 7463 N. Sheridan, Chicago, IL 60626 or call (312) 274-6777.

## outstanding young man

MONTGOMERY, AL — The Outstanding Young Men of America program, headquartered here, has selected Boston activist Ron Vachon as one of its honorees.

The criteria for selection, according to the organization's Board of Advisors, include "a man's voluntary service to community, professional leadership, academic achievement, business advancement, cultural accomplishments and civic and political participation."

Vachon works as a health professional at the Fenway Community Health Clinic and is part of the Lesbian and Gay Task Force of Boston's Jubilee 350 Committee, among his other activities.

## blue-collar breakthrough

NEWTOWN, AUSTRALIA — The Federal Council of the Plumbers and Gasfitters Employees' Union has become the first blue-collar Union in Australia to adopt a policy in support of lesbian and gay rights.

According to the *Australian Gay Trade Unionist* newsletter, the policy declares the union's opposition discriminates on the grounds of "race, nationality, ethnic origin, sex, sexuality or marital status."

Commenting on the motion, Assistant General Secretary of the union, John Rutherford said that the motion "is a formal extension of the union's existing attitude on the issue." He said that implementation of the policy would come through specific instances of discrimination drawn to the attention of the union.

The Victorian Gay Trade Unionists were pleased with the breakthrough. A spokesperson told the *Gay Trade Unionist*, "Policy statements are of great importance, especially with unions covering workers employed in what is considered to be a 'het' environment."

The NSW Gay Trade Unionist group, which publishes the newsletter, can be contacted at P.O. Box 71, NEWTOWN, NSW 2042, AUSTRALIA. The Victorian group can be contacted at VIC GTUG, Box 3, 52 Victoria Street, CARLTON SOUTH, 3053, Australia.

## space coast gays

MELBOURNE, FL — The Cape Canaveral area of Florida now has an active social and recreational group for lesbians and gays, the Gay Recreational Activities Committee.

Modelled after the Boston GRAC, and founded by a former resident of Boston, the group has been holding fundraising parties and beach volleyball games. Future activities are expected to include cookouts, game nights, theater outings, and team sports. The group has an active membership of 100.

GRAC can be contacted at P.O. Box 1905, Melbourne, FL 32901.

## third world women and violence

WASHINGTON, DC — The First Annual National Third World Women and Violence Conference is being held August 21 through August 23.

The conference, sponsored by the Washington D.C. Rape Crisis Center, is being held to analyze, strategize and provide training around the issue of violence against women. Loretta Ross, director of the Rape Crisis Center, stated that "the Conference will provide an opportunity for people of color to assess the past, present and future direction of the Anti-Violence Against Women Movement and its relationship to liberation struggles."

Some of the activities to take place at the Conference are workshops, panels, technical seminars, as well as cultural entertainment. The registration fee is \$25.00. For further information contact Deirdre Wright or Loretta Ross, P.O. Box 21005, Washington, D.C. 20009, (202) 232-0202.



# Racial Violence Alters 'Take Back Night' March

By Jil Clark

BOSTON — Three days before the local "Take Back the Night" march, city officials unsuccessfully attempted to halt the march.

Less than 24 hours after Boston police withheld march permits, for the march, scheduled for Saturday, August 9, the office of the mayor ordered them issued. The planners of "Take Back the Night" suspect the city gave in to pressure applied by Boston feminists, Rep. Mel King and other state representatives who responded swiftly and angrily to the revoking of the permits.

The permits, which organizers said were arranged "months ago," were withheld late Wednesday when two women attempted to pick them up from the Boston police.

Police cited "tension in the city" as the reason for the permit "problem."

March organizers assume that by "tension" the police meant the heightened racial tension that exists here in the wake of numerous beatings and killings that seem racially motivated. In the last few weeks, a black sailor has been

stabbed in Charlestown, a white Brighton man has lost his sight in at least one eye from a bullet wound inflicted by a black man, a black male teenager from Roxbury is dead from a bullet fired from a white patrolman's gun, and a white man was shot and killed by black male youths in Dorchester.

The march is not unaffected by this escalating racial violence; at a press conference, planners announced that the route through Dorchester has been cancelled. They also altered the route that was to be taken by women from Jamaica Plain; those women will not be marching through any all-black neighborhoods.

"We believe that the black community is already suffering enough turmoil without their having to worry about the safety of women marching to 'take back the night,'" said Linda Zwicker of Dorchester Green Light.

Susan Moir of CityLife commented that it was ironic that the city of Boston would show its concern about "tension in the city" by blocking a march of which the stated goals were safety on the streets and racial harmony.

"The city's revoking permits was an attempted act of oppression," she said. "The city wants to put more cops on street and keep people in their homes . . . [but] women in Dorchester and Jamaica Plain feel the police are the cause of the problem in the first place."

According to Peter Woloschuk, Deputy Director of the Mayor's Office of Communications, the permits were not granted because one of the four routes for which permits were to be issued went through Uphams Corner in Dorchester, where male youths have been stoning houses every night for the past week.

Woloschuk said that Eileen Levitt, one of the march planners, called this morning after the permits were withheld and requested only three permits, saying that the women had decided not to hold a march through Dorchester.

Woloschuk thinks that the Office of the Mayor responded to this change in request, not to community pressure. "The issue is one of public safety," he said.



Michael Thompson

Jon Kuiper, son Alden, and lover Angelo

## Reformed Church Defrocks Kuiper

Compiled by Michael Ferguson

CLAVERACK, NY — Rev. Johannes Kuiper has been removed from the "ministry of the word" by the Reformed Church in America. The July 17 action came at the conclusion of a three and one-half hour trial in which Kuiper was charged with the "offensive lifestyle of homosexuality."

By secret ballot the 33-member tribunal body approved a motion by Rev. Allen Jager that "Johannes Kuiper be deposed from the office of 'minister of the word' in the Reformed Church, but that his membership in the church be continued." The vote was 22-9-2 in favor of the motion.

Kuiper's immediate reaction was that the body had created a double standard. "It's okay to be a gay Christian but not a gay pastor. I feel that this vote affirmed the fact that the mainline churches do not believe in the living word of God from which new truths are yet to come forth."

Kuiper's four accusers spoke to the charges at the trial. One of the pastors, Rev. Bruce Wierks failed to appear. Rev. David Corlett presented a lengthy, biblically legalistic point of view, citing six passages from the Bible. The two lay accusers had "little to say," according to Kuiper.

Kuiper chose to call no witnesses. Addressing the body in his own defense, he stated that they were going by the letter of the law but forgetting the higher law of love and compassion.

Another pastor, Rev. Sylvester Van Oort, also spoke strongly in Kuiper's defense.

After the verdict, Van Oort was not pleased with the trial and has filed an appeal on Kuiper's behalf. Van Oort maintains that the trial was unfair and has sent four documented "errors" on to the Synod of Albany for their consideration.

Action on the appeal might not come until May, 1981. However, Van Oort said, "I expect the whole trial to be thrown out." If that happens Kuiper will once again be reinstated as a pastor in the Reformed Church. The Synod last year ordered Kuiper reinstated after the Classis denied him due process in action against him.

Despite the outcome of the trial, Kuiper had some positive reactions to it. He told GCN that the trial was closed to all observers and media; onlookers were even prohibited from entering the parking lot by the local sheriff, he said. In this closed atmosphere, Kuiper was permitted by the tribunal to have at his side his "spouse," Angelo. Kuiper saw this as a major victory. "Although they never said it, they recognized Angelo as my spouse duly joined in holy union." The tribunal voted "overwhelmingly" to permit Angelo to remain with Kuiper.

Three days after the body's decision, Kuiper received his license to practice full-time in the Metropolitan Community Church.

Kuiper said he did not feel let down by the tribunal's action. "I felt very pleased that I would be free to become a total part of MCC and the gay community."

### News Analysis

## Disabled Group Pickets Sack Titanic Premiere

By Warren Blumenfeld

BOSTON — The scene was reminiscent of the circus coming to town — a parade extending from City Hall Plaza down Boylston Street and ending at a reviewing stand at a side entrance of the Sack Cinema 57. Though there were marching bands, clowns on unicycles, horseback riders clad in sequined gowns and large black limousines filled with celebrities, this was not a circus side-show. Rather, it was an event celebrating the world premiere of the movie *Raise the Titanic* which Sack owner A. Alan Friedberg brought to Boston on Wednesday evening July 30 as part of this city's Jubilee 350 celebration.

This event was also the setting of a protest demonstration sponsored by the Disabled People's Liberation Front (DPLF) of Boston and supported by members of Youth Against War and Fascism (YAWF) and Lesbian and Gay Media Advocates (LAGMA). DPLF has been leading a three-year battle against the Sack Theater chain to gain dignified

and equal access to all Sack Theaters by demanding that ramps be constructed for people in wheelchairs and others who have difficulty navigating steps.

According to DPLF member Jean Wassell, "This demonstration was planned at this time to call attention to Friedberg's insensitivity over the accessibility issue. In the past he has insulted and belittled our plight. He has lied to us. He has harassed and disrupted our peaceful picketlines and has used every loophole possible to deny us any right to safe and legal access to his theaters. We plan to disrupt theater openings until he agrees to bargain with us in good faith."

The estimated 25 demonstrators placed themselves strategically beside the reviewing stand and chanted "Raise Ramps, Not the Titanic," and "Sink Sack," while the movie's director and cast were hurriedly escorted into the theater. As this occurred, six of the protestors gained entrance through a back door of the theater and chanted inside the lobby as guests were served champagne. These protestors, which included one man in a wheelchair and a blind woman, were evicted from the lobby as guests were entering the theater for the screening of the movie.

Fifteen of the demonstrators then decided to meet at a local restaurant to plan strategy for the second phase of the event, which was to be a protest at the banquet following the screening for invited guests at the Copley Plaza Hotel Grand Ballroom. The meal was to include the same dishes which were served on the Titanic the night the ship sank.

At approximately 9:30 p.m. the demonstrators regrouped in front of the Copley Plaza and leafleted the area until an entourage of limousines entered the hotel. As each car pulled up, the chanting began; when Jason Robards, the film's star, saw the commotion, he pulled out his dental bridge work and stuck out his tongue at the demonstrators.

When the procession of celebrities ended, the demonstrators pretended to break up and leave the site in an attempt to give the police the impression that their protest was at an end. The demonstrators then met at the side door of the Copley Plaza, walked into the lobby and stormed into the Grand Ballroom where one of the DPLF members was punched by a Copley Plaza employee. The hotel security patrol quickly forced the protestors out of the ballroom and after a few minutes, the demonstrators left the area.

Wassell told GCN that during the past three years, her group has conducted similar demonstrations against Sack with little or no

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### News Commentary

## Men Charged on Comstock Law

By Mitzel

Two central Massachusetts men were indicted by a federal grand jury on July 24, 1980 for receiving magazines which depict child erotica.

Leo Roberge III of Bondsville, and Donald Perkins of Chicopee, were each indicted on one count under Title 18, U.S. Code Section 1462. This law proscribes the importation and interstate distribution of obscene material. Neither man had ever met the other prior to their arraignment. Both men have pleaded not guilty.

Assistant U.S. Attorney George Kelly, the government's prosecutor, said that neither Roberge nor Perkins was being charged with intent to distribute any child pornography. Kelly said both men had ordered sex magazines featuring minors from a foreign country for their own consumption.

Kelly would not indicate from which foreign country the accused received the proscribed magazines. A source close to the

investigation revealed that the defendants had ordered them from a European country in which depictions of child sexuality are legal. West Germany, The Netherlands, and several Scandinavian countries do not outlaw what, in the United States, is called "kid porn."

The manufacture, distribution or possession of child erotica was only officially proscribed in the United States in 1978 as a result of the Kildee-Murphy Law. Congressman John Murphy, sponsor of the anti-child pornography bill, is now under federal indictment for alleged theft in the ABSCAM scandal.

Roberge and Perkins were not indicted under either the new Massachusetts or federal anti-child pornography statutes. They were charged with violating one of old Comstock Laws, so-called because Anthony Comstock, in 1873, got the U.S. Congress to pass laws which forbade "obscene" materials. Comstock was then appointed U.S. Postal Inspector. Margaret Sanger, among

many others, was imprisoned for violating the Comstock Laws. (Comstock died, in fact, while attending the trial of Sanger's husband in 1915; he was indicted for handing out birth control information.)

The U.S. Attorney's office in Springfield (MA) was notified as to the result of investigation by the U.S. Customs Office and Postal authorities. Customs had made a seizure of material at the point of entry. The U.S. Postal Service has been in the vanguard of investigating consumers of child erotica. Recent evidence indicates that Postal agents are soliciting pedophiles to buy and sell kid porn with Postal agents. Two New York men are currently under indictment as a result of entrapment by anti-pedophile Postal police.

Assistant U.S. D.A. Kelly would not say whether the matter purchased by Roberge and Perkins involved boys or girls or both. A source close to one case continued on page 7



Warren Blumenfeld

Police confront demonstrators at the DPLF picket of Sack Theaters.



# Gay Community News

## THE GAY WEEKLY

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# Community Voices

## the challenge

Dear GCN,

I've been subscribing to GCN for several years and this is the first time I've reacted strongly enough to an article in the paper to feel the need to write. This is in response to Jose Gomez's "Speaking Out" column, "The Challenge of the '80s." The power and influence and money of the right wing is rapidly increasing. If Ronald Reagan is in the White House, a foreboding wind blows for our continued progress for freedom. The signs are there; the Republican platform has already dropped ERA support. I saw Phyllis Schafly on television today and it was frightening — she "won" the pro/anti-ERA verbal debate, not by virtue of her virtue but by the lack of a good offense on the part of the pro-ERA spokesperson.

Mr. Gomez pointed out the lack of financial support provided the various gay organizations by those people who benefit from their work — the total gay community. With 19% of the disposable income in the United States, there should be enough resources in the gay community to put those fine organizations more on the offensive on our behalf. They're doing the work while too many of us sit back and benefit from those strides which have been made through the efforts of those two few active people.

So I've decided to take Mr. Gomez's excellent advice and I plan to give regularly to gay organizations. I've chosen six specific ones from which I benefit directly: my local group, Northern Lambda Nord; the state newspaper, *Mainely Gay*; the National Gay Task Force; the Gay Rights National Lobby; *The Body Politic*; and, of course, GCN. Every week I shall send, on a rotating basis, \$5.00 to one of these six groups. I am enclosing my first contribution to you, GCN. I hope many other people will feel the imperative to give any amount to the organizations which are working for our emancipation. It can only benefit us in the long run.

In gay unity,  
Dick Harrison  
Houlton, ME

## not too distant

Dear Editor:

In a not-too-distant country, laws against homosexuality force many of our kind into prisons, where they are often gang-raped and brutally tortured; gays are murdered on the streets; half a million dissidents are behind bars (the highest percentage of a population imprisoned anywhere on Earth); hundreds of "deviates" wait to be hanged, gassed, electrocuted or shot by firing squads; gays are deported; non-conformists lose their jobs, go to jail, sometimes even get shot for speaking out; heavily armed police are everywhere, checking IDs, persecuting dissidents. . . .

Some of the Cubans who come to this country hoping to make good may be in for a shock. Would those 1,400 Cuban exiles already locked up have left Cuba — where jobs, education and health care are available for all, and where no laws against homosexuality exist — had they known they would end up in U.S. federal prisons, isolated from other prisoners and without benefit of trial?

Karen Franklin  
San Francisco, CA

## bare facts

Dear Editor,

For those politically correct persons who believe pornography is bad, "Bare Facts" Defendants Acquitted on All Counts" (see GCN Vol. 8, No. 4) must have been pleasurable and encouraging reading. For those of us who appreciate quality journalism, it was deplorable.

The charges against Wildwomoon, Quinn and Hand were not dropped because the defense's arguments ("that 'pornographic' materials . . . contribute to instances of raping and battering of women and second, that sellers of such materials have an obligation to take responsibility for the behavior to which their merchandise contribute") proved particularly compelling. They were acquitted because "the prosecution was unable to prove [they] did \$1500 damage to the Bare Facts store." And it is disturbing to note that the bulk (nearly 80%) of the article focused on these moot (to the court's decision) points. It is discouraging that the Connecticut judicial system permitted these womyn (sic) to manipulate it to express these irrelevancies. Monson and GCN, by relying almost solely upon Wildwomoon as the source of information for the story, further allowed her and her cause to gain credibility at the expense of a fair and balanced account of the court proceedings.

Wildwomoon's et. al. feelings on the matter of pornography deserve to be publicized. I would even allow (with hesitancy) that GCN is an appropriate venue — but not in the context of a news story. In the form of a news item, the particular manifestation of their views — vandalism and worse, vigilante-ism — assumes legitimacy.

I pose this question: Are these the processes which we should be supporting?

Sincerely,  
Porter Mortell  
Cambridge, MA

## inside mcad

Dear Editor:

In view of the recent attempts to add "sexual orientation" to the list of factors against which discrimination is illegal, I thought it might be interesting to your readers to receive a "weather report" on the climate in the Massachusetts Commission Against Discrimination, which would deal with such cases of discrimination.

This morning one of our interns at MCAD, where I work, mentioned that she had read in the news that Governor King was being petitioned to protect the rights of homosexuals. She got an immediate response from one of the Field Representatives in the Department of Investigations. This is a position of considerable responsibility, as the Field Representatives accumulate the evidence of discrimination which establishes a legal basis for prosecution. This particular Field Representative, a black man, is also a Unit Supervisor, and so is responsible for overseeing the investigative work of several interns. If you were to call the Commission with a complaint of discrimination, and ask for information as to whether your case could be prosecuted, it is likely that this is the man you would talk to.

When the subject of gay rights came up, he informed the office in a loud voice that he was against it, because he didn't believe in defending people's "habits." He added that people are born women, or born black, and they can't hide it, but a gay person can hide his habits. He said that he didn't want to hear about other people's "sexual practices," implying that not only could they hide it, but they should. When I pointed out that sometimes people are fired when they have been trying to keep their gayness a secret and it is revealed in spite of their efforts, he didn't reply.

The intern who had originally brought the subject up (and who is a straight woman and a feminist), defended gay people on the ground that sexuality is much more than a habit, it affects your whole life. The Field Representative ignored this statement, or, rather, responded to it by saying that if a law were to be passed protecting gay people's rights, then this would be tantamount to the government expressing approval of gay people's "habits," and he didn't think the law should express "approval" of any one group of people. I said that just because black people's rights were protected under the law didn't mean that the government had made a statement in approval of people's being black. He said that it made him very disturbed to hear black people being compared with homosexuals; I said it made me very disturbed to hear him putting down gay rights; whereupon he ordered me to leave his office. I was so astonished that I just stood there for a moment; then he rose up from his desk as if he were going to throw me out, whereupon I left. Quickly.

During the month that I've worked here, we've received at least one call from a person who is being harassed at his job with charges of gayness. I had to tell him that there was nothing we could do, as he is not protected by the existing law. We may have received other calls concerning gay-related discrimination, but most 'information' calls of that sort are referred to two Unit Supervisors of whom the above-described person is one. I think one can imagine the kind of response that a caller would get if the call were referred to him. If Governor King does issue an executive order barring discrimination against gays, or if the law is changed by some other means, the Massachusetts Commission Against Discrimination will have to undergo a shakedown.

Gary Ralph  
Boston, MA

## libertarian

Dear Editor,

I want to take this time to thank both GCN and Warren Blumenfeld for covering the Clark for President campaign. I am a Libertarian and also a reader of your newspaper and it is good to see you cover the Presidential race.

I do hope that your excellent publication will continue to cover the Presidential race and the candidates for that office from the other political parties, Socialist Workers, Communist USA, Citizens, and any other parties that might be "gay rights" oriented.

I have also recently written to the National Libertarian Party to ask that they place political ads in your publication to help support the newspaper and also introduce people to the Libertarian Party.

Again much thanks.

Towards Freedom,  
Bruce A. Smith  
Congressional Candidate Fourth District  
Libertarian Party  
Fennville, MI

## features editor

GCN is accepting applications for the position of Features Editor. Editing ability and the desire to work on deadline with a volunteer staff necessary. Address inquiries to Richard Burns, GCN, 22 Bromfield St., Boston, MA 02108.

## the dinner party

Dear Editor:

In response to Alice Friedman's review of *The Dinner Party* (see GCN Vol. 8, No. 1) and to Paula Lichtenberg's "Community Voices" letter (see GCN Vol. 8, No. 3), I would like to say that *The Dinner Party* has been a wonderful experience for me and for many other people in the Boston area. As a member of the Boston Women's Art Alliance, the organization sponsoring the exhibit, I have not only had the opportunity to see and learn from the piece first hand, but have also been able to work closely with a very supportive group of women in installing the piece. By bringing *The Dinner Party* to Boston, we at the BWAA had hoped to share the experience of women's art and women's history as well as the strength of community so necessary in the struggle towards equality for women.

We have reached a large number of people and have opened many eyes. However, there are certain problems inherent in Judy Chicago's concept for *The Dinner Party* which Alice Friedman's article touched upon and which Paula Lichtenberg's letter exemplifies. Although there are many lesbian names included in *The Dinner Party*, Alice Friedman was correct in saying that only one woman was represented openly as a lesbian in the documentation surrounding the actual piece. (This is Natalie Barney. Others are represented as "lover of women" — Sappho or "lifelong companion of . . ." — Romaine Brooks.) Sure, many of us know that Virginia Woolf was bisexual and that Hatshepsut was a dyke. But most of the greater Boston community does not and the lack of documentation of lesbian history in *The Dinner Party* exhibit is tantamount to denying the current women-loving-women which runs throughout history.

This form of denial is the same sort that we have felt for thousands of years in the writings of historians and holds true not only for lesbians but also for Third World women. I have found, as have many who have worked on *The Dinner Party*, that these attitudes have somehow crept into our working situation. Almost no Third World women have worked to install or staff the exhibit. Why should they? There is little support for them in *The Dinner Party* artwork itself and many find it economically difficult to spare the time for volunteer work. Many of us working on *The Dinner Party* are gay, however. We have felt great support among ourselves as lesbians but feel that our contribution to *The Dinner Party* has not been sufficiently recognized. It is extremely important for the liberation not only of lesbians but of all women that our presence be acknowledged, that people realize we work towards a better and freer society. Our lesbianism is a part of who we are. Not to acknowledge this is to stunt us as individuals and as women.

On an even more general basis, *The Dinner Party* tries to promote communication between women about their present situation as well as about their past history. The concept of having many women from all walks of life work on the creation and the various installations of the piece is very important to its success as a whole. The controversies that often arise over the focus of the piece — is it simply beautiful artwork or is it more a politically symbolic statement — demonstrate that these issues have not been as fully integrated as Judy Chicago wanted them to be. The communication on many levels still needs to be worked out.

I always find the ceramics and needlework in *The Dinner Party* breathtaking no matter how many times I look at it. Chicago and the artist with whom she worked have raised these art-forms out of their previous second-class status and have given them a monumentality and beauty that alone were worth the time and effort put into the piece by everyone involved (including those of us who brought it to Boston). I agree, however, with Alice Friedman's evaluation of the lopsidedness of representation in the piece. *The Dinner Party* is more than just an artistic statement on Chicago's part; it is a political statement about the importance of all women. It tries hard to reach for equality, and it has made tremendous progress in this direction in the art world, but it still falls short of its goal.

Robin A. Greeley  
Natick, MA

## misfortune

Dear Editor,

Unlike the "fortune" that Nancy Walker received in her fortune cookie, the following is what a friend of mine received in hers: "Women, like gong, should be struck regularly." Needless to say, we were both quite upset that such a proverb, or whatever one would call it, would be put into those cookies (or anywhere else for that matter). But even more upsetting was the fact that the majority of the people that we showed this to do not understand our concern or anger at this. I thought that you might like to see it. Also, I wanted Women Against Violence Against Women to see it too.

Thanks,  
Debra A. Knowles  
Seabrook, NH



# Community Voices

KEVIN H. WHITE  
1978CITY OF BOSTON  
OFFICE OF THE MAYOR  
CITY HALL, BOSTON

June 18, 1980

Anita Bryant  
Anita Bryant Ministries  
P.O. Box 40-2948  
Miami Beach, Florida 33140

Dear Anita:

The recent deluge of news stories, concerning your present problems, has prompted me to write to you in your time of crisis.

While you and I could not be in more total disagreement on some issues, we do share, at the core of our very souls, the same feelings and sensibilities, needs, hopes, dreams and, all too often, disappointments and heartbreaks.

Unfortunately, those of us who choose to lead public lives are doomed to suffer many of our private agonies in public. As a result, we become the easy targets of the many people whose hearts and minds are filled with hate and loathing rather than love and understanding.

During a troubled time such as this we must draw upon our own inner strength and upon the ideals and philosophies and personal concepts of God, a supreme being who loves us simply because we are.

I have some real and direct personal knowledge of the kinds of terrible agonies of the soul, spirit and body which you will be called upon to endure in the months and years ahead. They will be difficult days for you, as they were and often still are for me. But, I know you are a person of great strength and, by living day by day, you will survive.

Perhaps there is very little in common between us, politically or philosophically. However, we are united in one single and all important aspect -- we are human beings. In this spirit of sisterhood I wish you strength, courage and love.

Sincerely,

Elaine Noble

EN:pm

## PROTECT AMERICA'S CHILDREN

Anita Bryant Green, President  
Robert E. Green, Chairman of the Board  
W. E. B. DUBOIS, Executive Director

July 1, 1980

Elaine Noble  
City Of Boston  
Office Of The Mayor  
City Hall, Boston, MA 02201

Dear Ms. Noble:

Your letter of encouragement is a source of great comfort and strength to me in these difficult days. The trauma inflicted through family trial and turmoil would be unbearable were it not for the sustaining prayers of fellow Christians. I believe that the strains and pressures which many families are going through in our materialistic and humanistic society make it mandatory for revival in America to begin with the American family: with the restoration of us as individuals in our relationship to God, and in our understanding of Biblical principles.

Please pray for my family at this time, and especially that God will work through the heartaches and teach me the lessons in life that I need to learn, and that I will be able to minister to others in time of need.

Again, thank you for writing, and know that I covet your prayers.

In His unconditional love,

Anita Bryant Green  
Phil. 4:13

san

BOX#0-2608 - MIAMI BEACH - FLORIDA 33140 - (305) 538-0421

Editor's Note: Elaine Noble recently passed this correspondence along to us.

## alienated

Dear People:

Please find enclosed a check for renewal of my subscription to *GCN*. Sorry for the delay in renewal but we have had to give it a great deal of consideration for the following reasons:

For several months *GCN* has presented articles which were predominantly aimed at gay males to the near exclusion of lesbian coverage. Such an overabundance of coverage about gay male arrests and lifestyles is neither relevant to our lifestyle nor is it fair treatment of the entire gay community of which we as women represent a full half. My lover and I live with my two young children whose interest in reading has been fostered in an atmosphere of freedom of choice. As adults we have found some of the "front page" coverage in this past spring's issues extremely offensive. The edition showing male urinals all across the front page was even more distasteful than the frequency of articles referring to the Boston Public Library arrests and the numerous other articles about male public exposure, etc. We were equally affronted by the picture of two women engaged in oral sex. We are not "prudish," but do feel that many of the articles and pictures have recently become crude and unworthy of a weekly newspaper which represents us in the Boston community. I would like to feel that the newspaper to which I subscribe will be both fair and newsworthy and informative in content and will not be one of the media sources which I feel compelled to discourage my children from viewing.

I realize that I lack an understanding or perhaps the sensitivity to gay male lifestyles which would lend me a better insight to their many legal battles regarding arrest for engaging in sex in public places or with non-adult partners, but I don't think I will ever develop that understanding and sensitivity by being presented with a barrage of articles covering the issue week after week in what often seems a very biased account. I do feel that it is important to our gay community for gay males and lesbians to be fully supportive of one another and to strive together for a freer society, but such strength and cohesion will not come with a newspaper which frequently ignores and alienates a part of that population. I speak not only for my lover and myself, but for many, many of our lesbian friends who are also offended by *GCN*'s treatment of lesbians and by the monotony which accompanies issue after issue which is devoted to gay male arrests.

We will continue to be subscribers, but only after agonizing for weeks over the issue. Among many of our friends your newspaper has not been so fortunate as to win back their support. I hope you will give serious consideration to our message. Lesbians will not continue to patronize a paper which is often not representative of their cause!

Thank you for hearing me out.

Sincerely,  
Virginia Skinder  
Jamaica Plain, MA

## love's labor

Dear Friends,

It seems that whenever an article by or about Andrea Dworkin appears in *GCN*, a slew of derisive, scornful letters (all from men) follow. Fortunately, after Jil Clark's informative interview with Dworkin in the July 19, 1980 issue only one such letter appeared. Whether this is due to a welcomed change of heart in her opponents or (more likely) because only one issue has been published since the interview ran, only time will tell.

But the one letter that was printed is representative of the kind of response Dworkin usually elicits and, as such, needs to be rebutted. In his letter, George Whitmore spends little time on the content of the interview. Instead he uses sarcasm and condescension to vilify Dworkin as a man-hater who demands that men give up erections. Never mind that neither man-hating nor erections were discussed in the interview, Whitmore is so desperate to discredit Dworkin that facts are irrelevant to him.

Why does Dworkin bring out such bitterness in men like Whitmore? Simple — Dworkin is unrelenting in her pursuit of the eradication of the social system which grants and sustains men's power over women. Because that system's oppression of women is all-encompassing her attack on it is also all-encompassing — she fights against every thing and every person that helps to maintain the system. Men can't stand her analysis because it doesn't contain any loopholes, she leaves no easy way for them to escape their role in the oppressive organization of society. All men who contribute to women's oppression, gays as well as straights, are demanded to change. No excuses are accepted — nothing can excuse the oppression of women.

Most men, even gays and lefties, can't face this mandate to own up to their responsibility for perpetuating misogyny, renounce their power over women, and work to change the system of gender polarity. Their fear of such overwhelming change is understandable, and many men (and many women) resist it in any way they can. They twist Dworkin's words and analyses and claim that she wants to kill men themselves rather than *male power*.

It's ironic that Dworkin's detractors characterize her as filled with hate and malevolence. In reality Dworkin has devoted her life and work to liberating women from economic, physical, and emotional bondage. That is not hate, it's a labor of love.

In struggle,  
Ruth Borenstein  
New Haven, CT

**GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.**

## radical needs

Dear Editor,

Like most disabled people, J. Carey (who wrote a letter re: Disabled People's Liberation Front's demonstration against Sack Theaters *GCN*, August 9, 1980) has tendencies to embrace and support what I would term "institutional beliefs." These "beliefs" as defined by the institutions of medicine, education, economics and rehabilitation are constantly reminding us of our disabled, physical, dependency on their non-disabled power structure. This type of unusual oppression prevents disabled people from clearly focusing on the institutional abuses of our rights. Like eternal new born children, we are unable to break society's umbilical cord so that we are able to see its faults and errors. While continually tied to society's institutional machinery, we are rewarded with charitable praise for courage in enduring pain and struggle. Whatever pure insight we experience within our pain and struggle is pushed back into an emotional closet. For many of us this closet becomes a sort of fragile safety mechanism, in that it allows society to grant so-called approval and respect.

The Disabled People's Liberation Front feels that society's so-called responsiveness towards our needs is shallow, hypocritical and repressive. Therefore we feel that the most effective way to combat this oppression is to remove our emotions and anger from the closet and use it as a main focal point for our struggle. This obviously means offending those who were comfortable in seeing us as "nice, non-threatening cripples." The prejudice against disabled people, which is conveniently disguised as charity and pity, is so ingrained within this power structure, that we must use whatever means possible to shatter this prejudice.

## alas

Dear Community Ears:

Alas, poor Elisabeth Mann (Community Voices, 26 July)! In one breath she says that she "had to acknowledge that as a white person, [she is] by definition, racist," (emphasis mine), and in the very next breath, that she had to "actively deal with [her] racism." Whew! What hard work it must have been for her to change her skin color. Perhaps her energy would have been more efficiently spent trying to change her *definitions*.

Sincerely,  
Robert Bernardo  
San Francisco, CA

Disabled People's Liberation Front will not be put in apologetic positions in order to explain their need for aggressive, radical and angry tactics, for as history can attest, it is long overdue.

In further response to J. Carey's letter I would like to address his advice that we use peaceful prayer vigils to achieve our goals. Religion for disabled people, like gays, lesbians, women, black, etc. has been one of the most oppressive institutions in our lives. It has taught passivity instead of aggression and stagnation instead of progress. As for the argument that prayer vigils were used successfully in other movements, that is a fallacy. Any careful interpretation of political struggles will show that the radical elements of each movement were the moving force behind whatever victories were won. Obviously society, for its own power structure survival, would never grant radicalism credit or approval. The disabled movement, because of its stagnation, desperately needs radicalism in order to continue to resist the vicious attitudes and tactics of institutions such as the Sack Theater chain.

Finally, I would hope that this responding letter is not interpreted as a backlash attack on another disabled person. On the contrary, this letter is intended as a stimulus to other disabled brothers and sisters to exchange ideas, experiences and support in our common struggle to overcome institutional beliefs and oppression.

In struggle,  
James Brooks  
Spokesperson  
Disabled People's Liberation Front  
Boston, MA

## classifieds

Dear Editor,

I get slightly sick to my stomach every time I pick up a copy of *GCN*, glance through it, and discover you are still printing personal classifieds that read "GWF (or GWM) seeks same . . ." etc. Why keep perpetrating this kind of racism in your paper? You protest racism in other parts of the paper. Let's stop this bit in the classifieds. It's hurtful to everyone, black and white. *GCN* is such a widely-read paper and, as far as I know, the only gay weekly with such a wide scope and audience. Please, let's not lessen that scope in this way.

Sincerely,  
Johanna Halbeisen  
Cambridge, MA



# Fourth Gay Murder

Continued from Page 1  
told *GCN* there was probably no connection between Fuoroli's murder and the three other murders of gay men committed in the last two months. Thirty-three year old Amtrak employee Raymond Kindred was found June 5 strangled to death in his Back Bay apartment; he had been tied to his bed and his apartment had been ransacked (see *GCN* Vol. 7, No. 47). Leonard Riendeau was stabbed to death and his apartment ransacked during the June 7 weekend (see *GCN* Vol. 7, No. 47); a warrant in his murder has been issued for a Charlestown man, according to McCormack. Charles Kimball, 47, was found shot to death in the Victory Gardens of the Fens early morning, Sunday June 22; he was reported to have been at Herbie's, a Fenway area bar, until a few hours before his body was discovered (see *GCN* Vol. 7, No. 49). Detective Sullivan of the 4th District told *GCN* police "have got a composite sketch and a street name, a first name, for the suspect" in the Kimball murder.

Despite the claimed lack of connection among the murders, several members of Boston's lesbian and gay community reacted to Fuoroli's death by immediately organizing a meeting to discuss the murders of the past two months. Don Babets of FLAGA (Fenway Lesbian and Gay Alliance), which coalesced as a reaction to the Charles Kimball murder and continues to coordinate volunteer patrols of the

Fenway Park area, chaired the meeting, held August 5 at Glad Day Bookstore and attended by about 15 men.

Babets told *GCN*, "I'm really encouraged by what went on in the meeting, but I'm sorry there were no women there. We're well aware of the difference in the types of violence perpetrated against gay men and gay women; we stressed the importance of coalitions between the two sexes.

These murders are an indication of a swing to the right in this country, and also of the economic situation. Americans get after minorities during economic hard times: Blacks, Jews, Catholics. It's our turn because we've been the most vocal lately.

"Even if the murderer (of Fuoroli and the others) turns out to be gay, his self-hatred was placed there by straight society. The gay community needs to pull its act together now, for our own self-defense."

Options discussed at the meeting, according to Babets, including holding a gay and lesbian open forum on violence, increasing and expanding the Fenway patrols, developing a program through the Fenway Community Health Center for gay people who are the victims of assault, organizing a demonstration or march, and "attempting to use *GCN* to raise consciousness about a gay holocaust. We want to show that it can come about."

Kathy McDonald, a local activist who was instrumental in organizing the August 5 meeting at Glad

Day bookstore but who was kept from attending herself by illness, told *GCN*, "I'm disappointed the women I contacted didn't show up. It's very important to get women involved [in responding to the recent murders]. We're all gay. Four of our people have been murdered in the last couple of months. Just because it's gay men who have been murdered so far, doesn't mean only gay men are subjected to violence. Violence against gays affects women.

"Picking up people in bars, going home and tricking is not my thing; it isn't for most of the lesbians I know. But gay women should be concerned about the safety or all gay people. Unless we get unity in the gay community, divided we will fall."

# Anti-Gay Amendment

Continued from Page 1  
the Los Angeles Gay Community Center receives \$1 million annually from the federal government.

As part of a "Congressional Action Alert," GRNL mailed letters to 6,000 persons in targeted districts urging them to contact their representatives. Endean noted, however, that he is in a "quandary as to whether it's a good idea to put out another alert. On one hand we maximize our constituent pressure, but we also wave the flag to remind the Right Wing to fight against it."

# Lesbian Mother Wins

Continued from Page 1  
neglected and left unsupervised while his ex-wife and Wales were on vacation. He also charged that the lesbian relationship was harmful to the children. According to Dempsey, he complained that "the kids' socks were dirty and they couldn't drink Florida orange juice because of Anita Bryant."

Testimony backing up Belmont's charges was given by himself, his new wife, and his two stepdaughters. In contrast, many "expert witnesses" testified on Dempsey's behalf, including Richard Green, M.D., a specialist in psychosexual development who has written about children raised by lesbians. According to Dempsey, Green "educated the judge ... about myths regarding lesbians."

At the conclusion of the trial, D'Annunzio stated that Belmont's evidence was "woefully inadequate" to prove his charges, and accused Belmont of having brought the suit "in bad faith," since he "didn't produce even a scintilla of evidence from which the court could infer that Dempsey's sexual orientation was adversely affecting the children." The judge then ordered Belmont to pay Dempsey's legal fees.

"My husband presented a lousy case," said Dempsey, "and he's an attorney! ... [H]e thought that if he could prove lesbianism [to the judge] that's all he needed to do.

"These guys feel they can hold lesbianism over their ex-wives' heads ... but I don't think homophobia is the driving force; they're not worried about their children being raised by a lesbian mother. They're angry about finances.

"No matter if they are paying \$25 per week or \$2000 per week in child support, they believe you're spending it on booze and drugs. They figure if they have a wife who would take care of kids, it would be cheaper to take custody than pay child support."

Dempsey added that she hoped D'Annunzio's ordering her ex-husband to pay her legal costs would deter more non-custodial fathers from suing for custody for largely pecuniary reasons.

McGahn-Williams, Dempsey's attorney, told *GCN*, that it is fortunate for lesbian mothers in

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# Mother

Continued from Page 6  
New Jersey that the "best interests of the children" there are decided by a judge, not a jury, "because when a judge writes an opinion, he must state the reasons behind it . . . [whereas] a jury doesn't have to tell its reasons."

"In 'S.P. v. J.P.,' the [trial court] judge disregarded expert witnesses' testimony on the lesbian mother's behalf. Then the appellate court said that, obviously, he had made a bad decision. But an appellate court can't overturn a jury's decision [because it doesn't know what the jurors' reasons were]."

The coverage by the "straight" media of Dempsey's court battle and victory has been extensive and "very positive," McGahn-Williams said. She is happy about the effect the nationwide publicity will have on other such cases.

She admits that a "New Jersey court's decision has no effect on

the law in other states; it wouldn't be precedent in other states, even if it were on the State Supreme Court level . . . [B]ut with custody cases, any time an attorney can say that this happened in New Jersey or Pennsylvania or Michigan, that can influence the judge . . . [F]or this reason, organizations like the Lesbian Mother's National Defense Fund are important to attorneys. They are a clearing house."

However, Dempsey has had some qualms about subjecting her children to more publicity. "My kids have said, 'Hey mom, we know what we're doing is right, but it's hard when you're on the front page two days in a row and on talk shows.' But we decided to go ahead with another talk show because we've gotten so much mail from women all over the country saying, 'Thank you.'"

Along with her lover, Wales is being sought out by the media

because she, too, will soon be a veteran of a custody battle. Ten days after Dempsey's trial ended, Wales's ex-husband, Stanley Silverzweig, a prominent businessman in New York City, filed a similar suit against her, also charging that their three children are being neglected and that the lesbian relationship is damaging to them. No date has been set for the case, which will be heard in Morris County Superior Court.

Dempsey asserted that Silverzweig's custody challenge is a "classic example" of the financially motivated suit she mentions above. "Stanley is \$13,000 behind in child support. He figures that if he could show this is a terrible household, obviously he wouldn't have to pay back child support. He's never home but he's got enough money to pay a babysitter."

# Youth Group Forms

By Bennett Klein

BOSTON — The power of youth to run programs independent of adult leadership is the guiding principle of a new group forming here. The Boston Alliance of Gay and Lesbian Youth, (BAGLY), which was incorporated on July 31, is the area's only gay organization run by and for gay men and lesbians 22 and under. The group has just obtained a permanent meeting space on Tremont St.

BAGLY's function is to provide support groups and social gatherings for young gays who are often living with parents and excluded from other community resources such as bars and discos. The group organizes Wednesday evening rap sessions and Saturday afternoon activities and outings. In addition, upcoming events include a benefit dance at The Loft on August 16 as well as a carnival

at Clemente Field on the Fenway planned for September.

A massive outreach campaign is a major goal during the new group's first months. Current BAGLY participants represent a diverse range of ethnic and class backgrounds. Adult participation is welcome and needed, but their voting power will be limited.

BAGLY was launched in May when a nine-member initiating committee began planning programs and raising funds. A group of officers and committees to be elected August 2 will take over the leadership of the group from the initiating committee.

Robin McCormack, Mayor Kevin White's liaison to the gay community, called BAGLY "one of the most important groups in this city. It's an idea I've been supporting for a long time. The

Continued on Page 8

# Picket

continued from page 3  
media coverage. She emphasized, "There has been a media blackout on our activities." During the 11:00 news broadcasts on the evening of this action, the three major networks gave reference to the opening of the movie, but gave no mention of the demonstration. The following day, the Boston Globe gave slight mention to the action.

Wassell sees the need for all op-

pressed groups to be concerned with cross issues. She stated, "The forces that oppressed disabled people also oppress lesbians and gay men, third world people, women, the poor and elders. We want to thank those gays and lesbians who supported us in our demonstration. We hope more will join us in the future in our actions and in our boycott of Sacktheaters. Working together, we can change things around."

# Comstock Law Charges

continued from page 3  
indicated the matter contained pictures of both male and female minors.

Neither of the accused men has a prior criminal record. Upon conviction, the maximum sentence for a first offender is five years and a \$5000 fine. For a second similar offense, the penalties are 10 years and \$10,000, three years longer than Dan White received for his double murder.

Kelly did indicate that his office had determined that the persons in the pictures were under the age of

16, which is the age for sexual consent in Massachusetts. He did not reveal how his office had made this determination.

Perkins is scheduled for trial on September 8. He is represented by Springfield attorney William Brown. Roberge goes to trial September 15. His counsel is Walter Topor, also of Springfield.

The recent increases of arrests involving allegations of child erotica resulted from what has come to be called "The Kiddie Porn Panic of 1977." This was launched by prominent public

figures like Judianne Densen-Gerber and former D.A. Robert Leonard and others. Former Boston D.A. Garrett Byrne's "Revere Sex Ring" grew out of this panic. Densen-Gerber is currently under investigation by the N.Y. State Attorney for allegedly misappropriating thousands of governmental dollars to her own use from Odyssey House, a drug rehabilitation center she founded. Former D.A. Robert Leonard was convicted in October 1979 of embezzling \$100,000 from federal funds to pay police informers.

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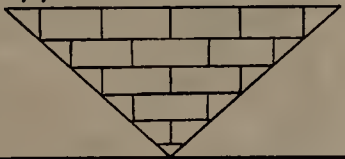
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## 'Pink Lists' In West Germany

HAMBURG, WEST GERMANY — Pink lists, as they are called in West Germany, are police files in which gays are listed automatically without having violated any laws. Such files were known to have existed during the Weimar government and used by Hitler to send gays to the concentration camps. It is now apparent that such lists continue to be compiled by West German police.

In 1978, Gerd Blomer, a leading activist in the Cologne Young Socialists and a member of the Schwuos, the gay caucus of the Social Democratic Party (SPD), introduced a resolution to the Cologne City Council requesting an investigation of police policy in regards to homosexuals. Blomer presented evidence indicating that a policy of gathering information on homosexuals did in fact exist. Contending that he had received information from gay police officers, "that the Cologne police send vice officers to gay meeting places to gather names and addresses of gay men," Blomer insisted that such lists be destroyed and the activity brought to a halt.

Blomer's informants explained that the police policy was justified on the grounds that gay men are potential "ravishers" of minors and often come in contact with criminals, who become homosexual while serving prison terms. "Many late offenders," police argue, "become prostitutes while serving prison terms and continue this activity after their release." Blomer was reported in

the press as saying "It is monstrous that such fascist ideas still exist among officers and are passed along to the young policemen."

In his request for an investigation, Blomer pointed out that gays are subject to housing and job discrimination and that such lists increased the danger of discrimination. The resolution received attention in the press and resulted in a libel suit against Blomer brought by Cologne police. The court convicted Blomer primarily for his use of the term "fascist ideas" in reference to police attitudes towards gays. On July 30, 1979 he was fined DM 450 (\$280). The trial, however, resulted in widespread publicity in the European press and further disclosures.

In early 1969, for example, while the Bundestag was considering revision of the German sodomy laws, Government attorney Rolf Wimmer, wrote in the criminal law magazine, *Kriminalistik*, "Even if paragraph 175 is repealed we should think of maintaining special police registration and supervision of the concerned population for the interests of the public, especially the male youth." Then in 1977 police raided a publisher in Marl, confiscating address material relating to gay publications published by Marl. Similar confiscations occurred of the "Circle of Catholic Homosexuals" and "Loge 70," a s/m organization. Police even went to the sub-

scribers, demanding that the material be handed over. In several cases employers were informed of police actions.

In June of 1973 Hamburg director of Police Ruhnau stated that "identification checking will be done at every place where it is useful for the protection of the public welfare. . . . Names of respectives are documented in lists to speed retrieval by wireless control." In June 1978, a policeman from Dusseldorf reported in the German gay magazine *Du und Ich*, "On the basis of my own experience, I know that there is registration of homosexuals and suspected homosexuals by police in every large German town. Here in Dusseldorf we have a strict order — as they do in Cologne —

to note those who frequent homosexual meeting places or who seem to be homosexual by their behavior," by January 1979, the

magazine *Spiegel* carried similar reports from police officers in a number of other German cities confirming these accusations.

As a result of this publicity Maria Jamme, a representative of the Landtag (State Assembly) in Northern Westphalia and Jens Ruge from Schleswig-Holstein, demanded to know whether state authorities gathered data on homosexuals. Ruge received the first official confirmation, "Data on Schleswig-Holstein homosexuals is gathered and passed on to the Bundeskriminalamt (BKA, i.e. FBI) and is avail-

able to Schleswig-Holstein authorities at anytime."

Curiously, in 1979, as a result of the furor over pink lists in Germany both Sweden and Switzerland admitted to maintaining such files and agreed to destroy the records. Meanwhile, German gays are still pressuring the government to stop gathering files on homosexuals. On January 19, 1980, 500 lesbian and gay men demonstrated in Cologne in support of Gerd Blomer. It has been widely reported that such lists exist in the United States as well.

*This article is a summary of a press release prepared by a member of the Homosexuelle Aktionsfront Hamburg.*

## Youth Group

Continued from Page 7

community has a responsibility to support it."

McCormack noted, however, that it has often been difficult to get adequate support for youth issues from the adult gay community. "A lot of people get freaked out by it . . . Sometimes there's a disbelief that there is such a thing. There's a real need for positive publicity."

Rev. Robert Wheatly, director of the Office of Gay Concerns of the Unitarian Universalist Association and frequent advisor to lesbian and gay youth, praised

BAGLY's efforts, noting that "One important difference [from past gay youth organizations] revolves around the necessity of raising their own funds, paying their own bills, running their own program, in their own place. All of this is quite different from their first structure and it will involve wider support in the gay/lesbian community . . . I applaud their efforts to get out on their own."

The BAGLY constitution mandates the bi-annual election of a nine-member steering committee and five subcommittees to oversee fundraising, management, publi-

city, counselling and programming. The steering committee will consist of the five subcommittee chairpersons and two youth and two adults elected at large. The two adult positions on the steering committee represent all voting power persons over 22 have in BAGLY.

Information about BAGLY meetings and activities can be obtained from the *GCN* calendar or the Lesbian and Gay Hotline, (617) 426-9371, Monday through Friday, between 6 p.m. and midnight.

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# Did You See?

The following column, written by Armistead Maupin, appeared in New West magazine, July 14, 1980.

Dear Harry Reasoner:

Just a brief not to thank you for *Gay Power, Gay Politics*, the recently aired CBS documentary on homosexual supremacy in San Francisco. It was, I felt, a brilliantly insightful portrait of those of us who rule this city with an iron but benevolent hand.

For your next foray into The City may I suggest a similar examination of one of our lesser known subcultures — the murky but fascinating world of the admitted heterosexual. As you perhaps know, this militant minority has been attempting to gain a foothold in San Francisco since 1851, when large numbers of female prostitutes migrated west in the mistaken belief that their services were required by the forty-niners.

Today there is substantial evidence to indicate that heterosexuality is on the rise in San Francisco. Consider these alarming facts:

- A recent survey of Pacific Telephone employees revealed that at least 15 percent of all male directory assistance operators admitted to having had some heterosexual experience.
- Bay Area retail outlets report skyrocketing sales of specialty items geared to the heterosexual market, including Sansabelt slacks, Salton Hot Doggers and "sofa-size" nature paintings by Robert Wood.
- Residents of the Sunset District, San Francisco's largest heterosexual ghetto, have appeared publicly wearing T-shirts that proclaim their militancy: IF YOU AIN'T A GIANTS FAN, YOU AIN'T SHIT!
- Heterosexual film festivals — featuring such underground classics as *Walking Tall*, *Wilderness Family* and *Harper Valley PTA* — have achieved cult status at local drive-in theaters.
- Astroturf is legal within the city limits of San Francisco.
- A local heterosexual civic group recently sponsored a Suzanne Somers lookalike contest.

With such unsettling indicators at hand, how can we of the homosexual majority continue to indulge the perverse whims of this

small but exceedingly vocal element in our community?

How far, after all, can we let them push us?

Bobby Vinton? Digital watches? Stove Top stuffing? Tom Snyder? CB slang? Doesn't a healthy Hellenic city have the right to defend itself against such atrocities as Telly Savalas, the PTL Club and Doodle Looms?

And what reason do we have to trust a culture in which all objects of desire are named Cheryl?

One fact is patently clear: Many heterosexuals in San Francisco are willfully abusive of the special freedoms they enjoy in this historically liberal environment. These people flaunt their so-called "alternative lifestyle" by marching in Shriners parades and watching *The Newlywed Game* in public places. Still others drink Gatorade and fantasize over posters of Adrienne Barbeau. Are these truly "alternative lifestyles," Mr. Reasoner, or is something darker — and infinitely more sinister — at work here?

Can it be that San Francisco is on the way to becoming another San Jose?

In that troubled city the signs of deterioration are everywhere. RV owners roam the streets at will, while housewives meet in dimly lit back rooms to watch reruns of *Hogan's Heroes*. Thousands of unknowing teenagers grow up believing that Bette is something you do at a crap table in Caesars Palace and that miniature toilets make cute ashtrays.

It's unfair, of course, to decry all aspects of heterosexual culture. Some aberrations of this society have been effectively modified to serve the great good of the homosexual majority. Look at painter's pants and Sears work boots and Lacoste shirts. Look at Ann-Margret.

The issue, in the long run, is not whether heterosexuals should be permitted to exercise more power in the coming years; that fact seems almost inevitable. The real question is *how* they will exercise that power.

Which brings me, unavoidably to a rather unpleasant and distasteful subject:

As a resident of Telegraph Hill, I am repeatedly appalled by the amount of indiscriminate hetero-



© 1980 Marvel Comics

Dewey and Luellen confront Bruce Banner.

## News Analysis

# Banner 'Hulks Out' After Rape Attempt

By Rob Schmieder

In the October issue of *Hulk* magazine, the Hulk goes on a mad rampage after his alter ego, Dr. Bruce Banner, is threatened with rape in a YMCA shower.

In a story entitled "... A Very Personal Hell" Banner is seen newly arrived in New York and living in a room at the YMCA. Four pages into the story, "the slender figure [Banner] heads for the community shower," outside of which two sinister figures are seen lurking.

The two characters, a white man named Dewey and a black man named Luellen, enter the shower and begin knocking Banner around while making allusions to the impending rape. "You go first, Dewey!" says Luellen. "I'll

stand guard outside!" Taking off his shirt, Dewey tells Banner, "You won't like it *this time* . . . but I will!" Banner is shown thinking: "It's all like a weird surrealistic dream! I'm scared to death, but . . . I feel so *calm!*" He then scares off his assailants by threatening to turn into the Hulk, "You know . . . that big green monster who can crush steel balls in his bare hands? You hurt me and I'll get big and green and tear your . . . head off!" Banner escapes to an alley, where as he relives his experience he is transformed into the Hulk and begins to smash cars, buildings and people.

[Bruce Banner becomes the Hulk, a large, green-skinned human-like creature with an

sexual activity that occurs nightly in the public parking lot at Coit Tower. (I'm not talking make-out here, Mr. Reasoner, I'm talking heavy duty get-down-and-boogie.) My own liberal background has equipped me to deal with this sordid scene, however reluctantly, but it saddens me to report that my neighbors' three-year-old fox

terrier has been severely traumatized on several occasions by the sight of this unfamiliar and unnatural behavior.

The tide is turning, Mr. Reasoner.

A lot of decent, God-fearing homosexual citizens have begun to unite in resistance against the tasteless barbarians who have in-

fantile mentality, whenever he is under severe pressure. The Hulk usually forgets the specific cause of the transformation and responds with a generalized hatred for human beings.]

The characters of the two assailants are created from an amalgam of stereotypes: the lisping sissy, the gay man who is attracted to and is sexually aggressive towards straight men, and the black man who seeks out white men. Banner is portrayed as a naive sex object. Later in the same story he refuses a job in a "massage parlor," is sexually pursued by an older woman and, in his Hulk persona, by a young female drug addict. In another story in the same issue, Banner is persuaded to undress and then is sexually molested by a young woman he has asked for help.

This is not the first time the Hulk has become a vehicle for homophobia. When the Hulk was converted to a television series the name of his alter ego was changed to David Banner, reputedly because Bruce is a name associated with gay men.

Jim Shooter, the author of "... A Very Personal Hell," is one of a growing number of "boy wonders" acquiring prominence in the comics field who use their stories as vehicles for their reactionary sexual values. John Byrne, a young artist working for Marvel Comics, publisher of the *Hulk*, in a recent interview singled out another artist he refuses to let ink his drawings because "all his men are queer. They have these bouffant hairdos and heavy eye make-up, and an upper lip with a little shadow in the corner which to me says lipstick. Even the Hulk — I will never forgive him for what he did to the Hulk's face . . ."

Reader comments may be directed to Marvel Comics at 575 Madison Ave., New York, NY 10022.

vaded our fair City-by-the-Bay.

In the words of Donna Summer: Enough is enough!

*Armistead Maupin is very powerful in San Francisco, if you take our meaning, wink wink.*

# Did You See?

The following column appeared in the April-May 1980 issue of *Fortune News*, a newspaper published by the *Fortune Society*, "a non-profit organization of ex-convicts and other interested persons."

Jail and prison administrators in the United States will never begin to solve the problems of their institutions until they confront the reality of sexual assaults as a problem of serious magnitude to the inmate population.

Rarely does a day go by at the Fortune Society without us receiving a desperate call or letter from a victim or relative of a young man who has been attacked. The prison rape results in maimed bodies, disturbed psyches and bitter recriminations. It scars the victim and the victimizer and all of society picks up the tab at a later date — one way or another.

It begins in training schools and orphanages where boys as young as four years of age are forced into submission, and it accelerates to the point where adult men in prison stand on line and knowingly batter the insides of a selected victim.

Prison rapes have been sensationalized and exploited in the

media, but little attempt has been made to either understand it, and/or halt it.

Rape is the ultimate shame. It destroys the spirit and symbolically signals the demasculinization of the victim.

The reports and language of sexual assaults in our institutions reveal a gross deficiency in understanding what is taking place. News reports constantly allude to "homosexual assaults." In reality, the sexual violence inflicted is not by homosexuals. Rather, they are acts of aggression which permit an expression of power and control by inmates. Terms such as "heterosexual" and "homosexual" merely obscure what is taking place. The more repressive an institution, the more likely it is that sexual violence will be inflicted. As traditional avenues of expressing maleness and individuality are suppressed or denied, the sexual outlet becomes more prevalent.

Prison officials have utilized sexuality and sexual violence as a means of inmate control and bargaining power. Officials look away when troublesome inmates go on the sexual prowl.

Inmates who are victimized

have no options which are acceptable. Prison officials insist that attacked inmates prosecute against their assailants, if known. The prison administrators recognize that the inmate folklore prevents inmates from taking such action because they would not be considered safe. Inmate options traditionally have been:

- committing suicide
- being placed in segregation or isolation
- getting a knife and/or pipe to retaliate against the assailants
- doing nothing, which is tantamount to identifying yourself as a victim and an easy target for future sexual assaults
- going to the authorities, which assures you of inmate retaliation for being a "snitch."

Inmates who are raped rarely get decent medical or psychological treatment. There is little or no counselling about the psychological devastation which has taken place when an inmate's body has been invaded and controlled by other persons.

This is a situation which exists in jails and prisons in every state of this country. It is rarely discussed by prison officials, at the prison, state or federal level.

Sexual assaults are ignored or sensationalized but rarely confronted.

\* \* \*

As long as there are large, overcrowded, impersonal institutions, there will be acts of sexual violence. There must be a long-range goal to lessen the population of our prisons and to realize that "the degree of civilization in our society can be judged by entering its prisons."

There is no blueprint or quick solution to the subject of sexual assaults in our prisons. We think that it is virtually impossible to approach the subject in a vacuum and that it is an issue inextricably entwined with the overall general prison problem.

You cannot discuss the lessening of prison assaults without discussing archaic structures, overcrowded conditions, the general humdrum and dehumanizing atmosphere of jails and prisons, and the wasted hours of numerous men.

However, that is no reason for prison administrators to address that issue in its appropriate context.

Several steps could be taken from an administrative perspec-

tive:

- \* Victims of sexual assaults must not be treated as if they have violated a prison infraction.
- \* Men who have been sexually assaulted need more than physical treatment, though that may sometimes be necessary.
- \* Expert and sensitive counselling must be available to deal with men who have been physically devastated. Suicide and self negation are often the result of rape. . . .
- \* Staff members must be sensitized to the reality and ramifications of sexual assaults.
- \* Proper classification of inmates can help to avert some incidents . . . though we are concerned that the prisons and jails not establish a system which presumes that would-be victims are provocateurs.
- \* Serious educators of human sexuality (such as SIECUS) should be contacted to help develop meaningful seminars for prisoners on human sexuality, parenting, sexual politics, etc.
- \* Prison officials must deal with the sexual aggressor. Inmates who are sexual assailants, if prosecuted, are usually punished — but no attempt is made to deal with their sexual violence.



# INTEGRATION, AVOIDANCE AND BACKLASH, C

## Does Life Incriminate Art?

By MICHAEL BRONSKI

Several months ago a movie critic on a small college radio station interviewed me about the opening of *CRUISING*. We covered the usual topics with ease, but his last question threw me: "How would you like to see gay characters integrated into Hollywood films?" I mumbled something about *RUBYFRUIT JUNGLE* and *THE FRONT RUNNER* and only later — after two strong cups of black tea (it's hard to do early morning interviews) — became dissatisfied with both the question and my answer. After some contemplation I decided that I should have demanded Hollywood *remake* all films from 1920 on with entirely gay casts, crews and themes in reparation for more than 50 years of harassment, denial, and oppression. And although I'm satisfied with that as an equitable, albeit unattainable, solution, it still does not deal with the original question.

Subcultures always, to some degree, become part of the dominant culture. The history of male fashion is a perfect example of how gay style enters the mainstream. In the early fifties, tennis shoes were looked upon as being "queer;" by the late fifties they were considered perfectly acceptable for even the suburban male to wear. The same pattern followed with bell-bottoms, flowered shirts, shoulder bags, and jewelry. It is as though gay men kept looking for a way to appear different and straight men kept co-opting it.

Changes in fashion are indicative of larger social changes. The "unisex" look of the sixties was as much a homosexual as a hippie creation. The change in clothing and hair styles as well as blurring sex roles, and what were primarily gay styles and social posturings were made acceptable and were no longer a sign of deviance. The old fear of not being able to tell if it was a boy or a girl was turned into an industry.

These changes in fashion are probably more a case of assimilation (i.e. changing to fit in) than integration (i.e. tokenism). A sub-cultural style or artifact, when adopted by the mainstream, loses its singularity. Once bell-bottoms became fashionable they were no longer a "gay style." However, it would be foolish to think that these "borrowings" were indicative of acceptance or even tolerance. More than likely, they are to defuse a threat, or because someone decides their *outré*-ness will be marketable. After the phenomenal success of the TV series *Roots* there were literally hundreds of articles to help and encourage *white* people to find their "roots." The popularity of corn-rowing by Bo Derek is another example of an attempt to "normalize" a sub-cultural style. When asked by *PEOPLE* magazine if she was going to quit her job and create corn-row hairstyles exclusively for Hollywood stars, the black woman who designed Derek's hair replied: "This is my cultural tradition. These women just want it as a fad. If I quit my job I won't have any work in a year."

Hollywood has never been particularly interested in presenting the truth about anything or anyone; its great power has not been in reflecting reality but in inventing it.

Social movements — and the culture they emerge from and engender — are bought up, repackaged, and resold as quickly as possible. Think of the black exploitation films from the mid-sixties, the current trend of so-called "women's pictures" (*AN UNMARRIED WOMAN*, *THE TURNING POINT*) and the few "gay" films of the early seventies (*NORMAN, IS THAT YOU?*, *THE BOYS IN THE BAND*). Each of these genres was spoken of — in their time — as breakthroughs: "finally Hollywood is dealing with blacks/women/gays." What was happening, however, was exploitation — or at best, tokenism. Twenty years later, there still aren't many good roles for women or for black actors — not to mention anywhere near equal representation in the managerial or technical aspects of the industry. And gays are still left with *NORMAN, IS THAT YOU?*, or worse, *CRUISING*.

"Integration" presumes a notion of equality; in actuality it generally means tokenism. Hollywood will cast a black woman as a maid and call it integration; TV will do a black spin-off of *ALL IN THE FAMILY* and feel that an half-hour of the same tired jokes is a great step ahead (it does, at least, give black actors a chance to work). Can



Robert Patrick receives International Thespian Society Founders Award

any minority become "integrated" into mainstream culture and retain its individuality, integrity, and self-respect? *SHAFT* or *THE JEFFERSONS* bear as much resemblance to how blacks really live as *THE BOYS IN THE BAND* does to how gays live. The industry assumes that most audiences are not interested in how "other people" live and will only accept their stories if made palatable and safe (stereotypes, jokes or monsters).

Two attempts and instructive. *STONY ISLAND* was financed by Twentieth Century under the guidance of Hal Ashby (*COMING HOME*, *BEING THERE*). Written by Andrew Davis and Tamar Hoffs it was a small, beautifully photographed, musically sound film about the rise of a racially mixed, rhythm and blues band in Chicago, that looked and felt true to its sources and material. The studio expected a black exploitation film (after the success of *SHAFT*) Hollywood felt that blacks would only go to see films about cocaine and guns) and the film's basic decency and content did not fit their preconceived notion of a "black film." On the other hand they felt it was "too black" (i.e., it wasn't all white) for a general or even an art house audience. As a result they did not take any chances in marketing it — it was released on the bottom of a lousy double bill for a week — and it died without having a chance. A film that actually tried to be different had no chance in the existing system.

*THE BLUES BROTHERS* was obviously intended to be a big summer hit. Costing above \$30,000,000, it is a puerile destruction-epic that is more concerned with how many cars and buildings it can destroy, than with keeping any sort of scriptural or visual continuity. (*VARIETY* called it "Abbott and Costello Meet Soutown.") Its gimmick was to feature the best black soul and R&B entertainers: Aretha Franklin, Cab Calloway, Ray Charles, James Brown. They are each given a small spot and manage to add a bit of talent and style to an otherwise distasteful film. At times even these little bits are slighted — Calloway's elegant "Minnie the Moocher" is all cut up; Ray Charles's blindness is mocked. The misuse of great talent is disheartening. Like Bill "Bojangles" Robinson in Shirley Temple films, these performers manage to rise above insulting material, but you are left with a sense of waste. Banking its money on hype and turning true talent into a gimmick, the industry underestimates audience taste and proves once again that despite whatever happens in the real world, nothing changes very much in Hollywood.

The marketability of culture is usually taken to be the bottom line of what gets pushed and what doesn't. If the studios think they can sell *THE BLUES BROTHERS* or *CRUISING* that is what they'll produce. The nature of big

business would seem to demand and dictate the relationship between acceptance and preserving cultural identities. But the situation is a bit more complicated. Any product exists in a dialectic with its consumer. The media both uses and then perpetrates common stereotypes: rather than depicting people as they really are, they are more in the business of manufacturing what they should be. Any "outside" group is going to be threatened to the mainstream. By portraying safe images — the "good black," the "passive woman," the "non-sexual gay" — films find a mass audience and tell us what we should be. Conversely the "angry/uppity black" gets shot, the "independent woman" loses love and her child, the "promiscuous gay" gets slashed to death. The message is clear: change (assimilate) or die. Hollywood has never been particularly interested in presenting the truth about anything or anyone: its great power has not been in reflecting reality but in inventing it. Integration will always be a dead end.

The poor state of American films is generally said to be the product of a lazy or stupid audience: "We only give them what they want" is the defense of the studio bosses.

The old fear of not being able to tell if it was a boy or a girl was turned into an industry.

I suspect that audiences' tastes are much underrated, and given the chance they would go for more complex, more interesting material. Andrew Sarris, in the *VILLAGE VOICE*, blamed the existence of *CRUISING* on a Yahoo audience rather than ascribing any responsibility to the director or the studio.

There are many films that could portray the social complexities (especially the roles that women, gays, and blacks play in the culture) but choose not to. It is one thing when Herbert Ross — a major Hollywood hack director — decided in *THE TURNING POINT* to portray a ballet company with no tinge of homosexuality in order to bolster the heterosexual romance and not alienate the mass audience. However, this is not an isolated instance. Joan Micklin Silver and her husband John Silver are tough-minded independent filmmakers (*HESTER STREET*, *HEAD OVER HEELS*) who fight for what they believe in. They produced and directed *ON THE YARD* from the prison novel by Malcolm Braley, with a script by the author. Together they decided to remove the considerable, positive gay content from the novel in order not to alienate the audience. By doing so they made the film less



interesting (on a basic level the gay content provided a love story) and seriously damaged some of the plot motivation. The film suffered because of it. Perhaps they were hoping to have a large commercial hit (however, despite good reviews it did poorly at the box office). I suspect the problem is that they have bought the lie that you can only give certain things to an audience. The failure of *ON THE YARD* may have been due to the fact that people did not want to see "another prison movie": perhaps they would have welcomed one with gay content — it would have been different. The other problem with homosexuality in a prison film is that because the setting is, by necessity, mono-sexual, same-sex relationships become the norm, rather than the oddity. It might be more realistic to have token "straights" in this setting rather than the reverse. If one of the social functions of film is to keep the status-quo, this would be somewhat disruptive.

Film, like any medium, picks and chooses details from the complexities of real life to create its own reality. The "melting pot theory" — contrary to grammar school history books — does not really work, and any singular aspect of a sub-culture that cannot be assimilated will continue to be viewed as threatening or dangerous.

America is a nation obsessed with pluralism: assimilation or else. As with corn-rowing or shoulder bags, assimilation happens whether you like, or want it, or not. At some point in the historical/social process, groups and ideas become so popular, prevalent, or forceful that they in some way must be dealt with. Rather than the usual avoidance techniques (coded gay characters like Edward Everett Horton or Franklin Pangborn). Hollywood has found new ways to avoid homosexuality.

The Village People were manufactured out of the early gay disco scene. They became a hit, probably *because of*, rather than in spite of, their obvious homosexual attitudes. Going the way of all popular music (from Helen Morgan, through Bing Crosby, to Willie Nelson) they had to hit Hollywood eventually. Their debut film appearance in *CAN'T STOP THE MUSIC* is shocking, not because the film does *not* capitalize on the implicit homosexuality of the group (that is to be expected), but because it does nothing to hide it. Essentially an old MGM-showbiz-success-story-musical, the very gay Village People are plopped down amid icons of glowing heterosexuality (Valerie Perrine and Bruce Jenner) and carry on as usual. As a result, the movie seems to have a hole — both logically and artistically — in the middle. It's as though they refilmed *GONE WITH THE WIND* with Cecily Tyson as Scarlet and no one noticed. The director understands that the Village People are a "hot property," but doesn't know — or doesn't want to know — why.

The same problem is evident with *HEART BEAT*. (Which should have been called *HEART BEAT OFF*). Attempting to portray the lives of Jack Kerouac and Neal Cassidy (and performing the almost impossible task of making them more boring than they actually were) *HEART BEAT* carefully avoids the homosexual implications of the story. The Allen Ginsberg character is made into a joke (he wisely refused to let his name be used in the film). What is odd is that the film constantly returns to the obvious homosexual relationship between Cassidy and Kerouac only to ignore it. I came out of the theater thinking of the French critic who said of Farley Granger and John Dall in Hitchcock's *ROPE*: "It's a wonderful love story, but why don't they kiss?" The film makers seem to understand what is interesting about the situation, but while they are not averse to making implications, they are loathe to call it by name. It's the classic avoidance syndrome: what repels attracts — as long as you don't mention it.

When Hollywood isn't busy tokenizing or avoiding uncomfortable issues, it lashes out at them. *KRAMER VS. KRAMER* was probably the biggest hit of last year. In an age of shoddy films, its competence stood out. Most critics overpraised it and hardly anyone (Rona Barrett is the one exception I know of) even commented upon its anti-feminist message. Essentially, it used an old 1940's woman's film plot — it bears a great resemblance to Hepburn's *WOMAN OF THE YEAR* — and reversed the sexes. "Can a working woman *really* be a good mother and discover her true humanity": the answer for Hepburn was no; for Dustin Hoffman, yes.

There is of course no reason why a man cannot be a good parent, but in *KRAMER VS. KRAMER*, the husband finds himself only at the expense of the wife. We are constantly told that Meryl Streep is flighty, capricious, has some inane goal of "trying to find herself," and doesn't deserve to get her child back because she isn't a good mother. All of this is cloaked in such tear-jerking manipulations (crying children, etc.) that the audience can't see the plot through their bleary eyes. What should

The Village People's debut film appearance in *CAN'T STOP THE MUSIC* is shocking, not because the film does *not* capitalize on the implicit homosexuality of the group (that is to be expected), but because it does nothing to hide it.

have been an examination of the effect of upheaval in sex roles and family life has on people, turns into a false polemic for "sensitive men" at the expense of women. *KRAMER VS. KRAMER* uses feminism — or at least a vulgarized feminism — to reinforce its anti-feminist message.

The same impulse can be found in *CRUISING*. This film has such a mess of a plot it is difficult to know who is and who isn't gay (or for that matter who the killer really is) but one thing is for sure: all the homosexuals are "weird." The leather bars are shot to look like outtakes from *CABARET* or Dante's *INFERNO* and people talk in some bizarre coded slang that bears no resemblance to gay talk at all. Having little plot or suspense to rely upon, director Freidkin set out to capitalize on the audiences' fear of the unknown. It would not have been possible to make a film like this in a time when people were afraid even to think about homosexuality. (*TEA AND SYMPATHY* could raise the issue, but it was all right since everyone turned out to be straight.) Because gay liberation has spent the last 10 years being vocal there is now a vigorous need to discount our positive, self-defined portraits with harsher more explicit lies.

All this comes back to the question: "How would you like to see gay characters integrated into Hollywood films?" The trouble here is that we are being offered a (very small) piece of the proverbial (and most probably rotten) pie. Integration can be no more than tokenism for any minority because it is admittance to the structure that caused the problems to begin with. The obvious answer is for people to create their own cultures and to stop worrying about "being accepted." But while this is important we do not function in a vacuum. Because alternative cultures are threatening they are going to be assimilated and watered-down; because they are reminders that all the world is not the same they are going to be avoided; and because the unknown is frightening they are going to be attacked.

It is ironic that the same media which tokenize, avoid, and even attack us, also — in some strange way — legitimize us. The smallest, most trivial mention reinforces the fact that we exist. *PEOPLE* magazine has always had a policy of mentioning gay gossip: they talk about Edward Albee's new boyfriend or who Kristy McNichol is now living with. They have even featured several gay couples in their "Couples" section. Gossip is the great leveler: everyone is interested in those little secrets they feel not everyone has access to. As much as people on the "outside" are feared by those on the "inside," there is also the element of curiosity, and, to some degree, envy. It is safe to be in the majority, but it is also a little bit boring. Outsiders are always a bit extraordinary.

A certain amount of sexual ambiguity has always been part of a great star's image: Garbo, James Dean, Brando, even the aura of toughness around a Barbara Stanwyck or Rosalind Russell. In *COUP DE TETE*, French actor Patrick Dewaere radiates a feyness, a polymorphous perversity, that, while not specifically "gay" is miles from being straight. There is a scene at the film's end when he is posing for photos on top of a car hood and keeps slipping into very non-male positions, to the chagrin of his sponsors. His features, attitude, and acting all suggest complexities of sexuality usually ignored or suppressed.

A silly film, *AIRPLANE*, features Stephen Stucker as a gay ground control pilot. He spends most of his time

Integration can be no more than tokenism for any minority because it is admittance to the structure that caused the problems to begin with.

buzzing about the office making remarks about Barbara Stanwyck. The sense of gay male humor here is perfect, but what is even better is that Strucker is parodying all the token gay stereotypes of the past 15 years. He does it with no malice and a great sense of style. Like *LA CAGE AUX FOLLES* it is humor that elucidates rather than mocks: he takes all those false images we have seen and shows us why they are wrong.

What makes the Patrick Dewaere and the Stephen Stucker characterizations so impressive is that they do not try to hide anything. There is no pleading here: "We are trying to be like you. Please like us." The relationship between those who are "in" and those who are "out" is an ambiguous one. What we must learn to do is to be strong and sure of ourselves and not to compromise our integrity and values. When we do come into contact with those "inside" people we must make them accept us on our terms.

Recently, playwright Robert Patrick was awarded the prestigious Founders Award by the International Theatrical Society for his "distinguished contributions to theater and youth." The award was prompted by his encouragement and participation in high school dramatics. While a theater award to a known homosexual may not seem like such a big deal, we should remember that, not 10 years ago, the *NEW YORK TIMES* was still complaining about the homosexual influence on Broadway, and not four years ago a Boston critic told Patrick that he "loved *KENNEDY'S CHILDREN*, but cut the homo." In this age of save the children and protect the family, it is heartening to see that some high school students are not being protected from Robert Patrick. Not long ago, a playwright as open, and unabashedly proud of his gayness, would never have



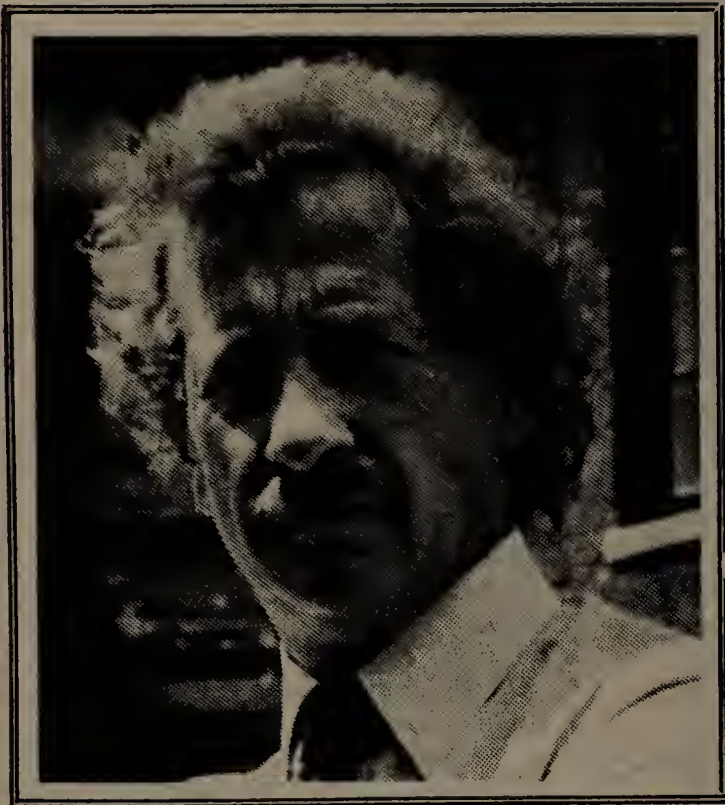
Patrick Dewaere in *COUP DE TETE*

been recognized by a school group. This is not integration, but rather capitulation on the part of what was once the strongly organized social structure.

Mainstream culture is always dying. Like everything that remains still, it begins to rot. It defines itself by the exclusion of what it is not. Conversely, it desperately needs new input, new blood. It must assimilate, tokenize and homogenize what it has excluded to revitalize itself.

As gay people, we have created our own culture based on our experiences and our lives. Our culture is ours to have and be proud of, and, when necessary, to be critical of. With this strong basis we should be able to face the rest of the world and the culture we are a part of — yet separate from. We should not be content with the compromises of integration or assimilation. Our "outsideness" has given us a special vision. We cannot capitulate, but must use it to change the world. The dynamics of social change are slow and complex but we should remember that "what does not change/is the will to change."





## JACK RUBIN FOR STATE REP. WARD 5 EIGHTH SUFFOLK

### ... A MAN COMMITTED TO OUR NEIGHBORHOOD CONCERNS

#### JACK RUBIN: ON WOMEN'S ISSUES

I am committed to making the women's agenda established at the Houston International Women's Year Conference in 1975 become a reality.

To that end as a State Representative I will work for:

¶Availability of safe and legal abortions for all women including Medicaid funding for low income women;

¶Increased quality day care slots on a sliding fee scale based on ability to pay;

¶Legislation to strengthen the abuse prevention act and increased funding for shelters for battered women and their children so no woman need stay in a home where she's being physically abused because she has nowhere else to go;

¶Living stipends and technical training for displaced homemakers and other women left without the skills to compete in today's job market;

¶An end to sexual harassment and sex role stereotyping in the workplace making equal pay for comparable work a reality.

Just as strongly as I will fight for these new initiatives I will work with the Women's Legislative Caucus to hold on to the gains women have already made at the State House and not allow them to be slowly chipped away in the name of budget cutting.

#### JACK RUBIN: ON TRANSPORTATION & PARKING

A lot of people have come to equate bad mass transit with the MBTA. I believe in public transportation, and I believe the MBTA can be improved.

The most basic problem with the MBTA is weak management. The T management lacks the tools needed to run an efficient, cost-effective operation. I will cosponsor legislation similar to the Barney Frank-Andrew Natsios bill that is designed to give T management the powers it needs to run a productive, responsive mass transit system.

Improving the MBTA would benefit the Eighth Suffolk district in a number of ways. First of all, residents would receive better service. An efficient MBTA would also provide the incentive for an increase in ridership. If fewer people drove into the district, and took the T instead, we'd have less congested streets, cleaner air, and more parking facilities for residents.

As for parking, the Eighth Suffolk district needs stricter enforcement of the resident parking program. Some 30-40% of the cars parked in the district lack resident stickers. I favor hiring a second shift of meter maids to enforce current parking regulations. The more effective use of meter maids would free the police to attend to other important law enforcement activities, like making our streets safer for women, the elderly, and the rest of us.





## Feminism and Other Adventures

### WATCHTOWER

By Elizabeth A. Lynn  
 Berkley/Putnam, New York  
 251 pp., cloth, \$9.95, paper, \$1.95

### THE DANCERS OF ARUN

By Elizabeth A. Lynn  
 Berkley/Putnam, New York  
 263 pp., cloth, \$10.95, paper, \$1.95

Reviewed by Jane Gurko

In *Watchtower* and *The Dancers of Arun* Elizabeth A. Lynn has written two fine adventure stories. These are the first two volumes of *The Chronicles of Tornor*, a trilogy about the imaginary society of Arun. The third volume, *The Northern Girl*, will be released this fall. While the novels are full of action and are consummately good entertainment (Lynn is a pro at the characterization, pacing, and suspense that makes a good story), their chief interest for gay readers is the subtle but potent feminist message embodied in them.

The message is subtle because in these two first volumes of the trilogy the protagonists are male. Moreover, the action begins, in *Watchtower*, in a society roughly equivalent to our own medieval world: crudely male-dominated, hierarchical, and violent. However, the perspective of both this book and the following one, *The Dancers of Arun*, is distinctly woman-centered and woman-loving. What Lynn describes in this first part of the trilogy is the change in Arun, over a 100 year period, from a patriarchal, war-centered culture to one which is sexually egalitarian and basically non-violent.

In *Watchtower*, the key agents of change are two lesbian lovers who at first appear to be minor characters. Sorren and Norres have escaped from the repressive world of the feudal castle and its interminable male wars and have made themselves into independent and self-sufficient fighters capable of defending themselves against male domination. It is they who rescue the male protagonist Ryke and his beloved Prince Errel, at the moment when both men are held captive and helpless by southern invaders. Further, they introduce the men to the entirely new culture of Vanima, where a tiny band of women and men live and work together equally and learn the revolutionary art of the "cheari." This is a dance-fight technique (based, Lynn explains in a foreword, on her own study of the Japanese art of aikido) which tries to avoid killing, and depends on the cheari's attunement to the "chea," the balance/pattern/harmony of nature.

Prince Errel is transformed by his exposure to this culture, and after a struggle to regain his castle and heritage from the invaders, he turns it over to Sorren — an

unheard-of gift of power to a woman — and returns to Vanima to become a cheari. Ryke, more set in old ways, does not follow Errel, though he loves him. But Ryke has been affected nonetheless both by Vanima and by the totally egalitarian relationship of Sorren and Norres. He can no longer tolerate war, and he has some respect for the cheari philosophy he at first despised.

The next volume, *The Dancers of Arun*, is set 100 years later in the same place. The art and values of the chearis are now widespread, and it is common to see women as chief elders of villages, as soldiers (though war is largely a thing of the past), and as workers of all kinds. Lineage is traced through the mother, and sexual freedom is the norm for women as well as men.

Lynn reflects this feminization of the culture by contrasting the original pair of men in *Watchtower* — Ryke and Errel — with another central pair in *Dancers* — Kerris and Kel. Ryke and Errel love each other, but are prevented from expressing any sexual or emotional affection by the patriarchal, hierarchical structure in which they live. Ryke remains in awe of Errel's royalty on the one hand, and on the other, cannot bring himself to cast off his known, feudal world to follow Errel in the end to Vanima. Errel, in turn, does not encourage Ryke to join him, although he is aware of Ryke's love. Thus Ryke remains lonely and emotionally unfulfilled, despite his success in returning to Tornor, the castle and home recaptured from the invaders. Ryke and the whole culture are symbolized by the castle's watchtower — a rigid, unyielding edifice, with windows facing only north (toward Arun's original enemies), and blind on the other three sides.

In *Dancers*, Ryke as a central consciousness has turned into Kerris, a disabled adolescent boy growing up in Tornor. Kerris has lost his arm in a border raid in infancy. His missing arm is thus a symbol of Ryke's crippled heart. As Kerris learns to accept and finally overcome his disability, Ryke's masculine image and heritage — the strong silent warrior — is redeemed and transformed into something sensitive, loving, and whole, just as Arun society itself is transformed by the chearis.

Errel, the gentle prince of *Watchtower* who does not encourage Ryke to follow him, is, in *Dancers* reincarnated as Kel, Kerris' older brother who comes to Tornor after fourteen years to take Kerris back to his real home and family in the south. Kel is a graceful, handsome cheari, and Kerris immediately falls in love with him — his unmaimed self. The two brothers develop a tender, mutually giving, and finally sexual relationship in which Kerris learns to accept himself as he is — and he turns out to be a skilled "inspeaker" or telepath. In the end Kel actively asks Kerris to go with him on his travels, and Kerris chooses what Ryke refused: to follow his brother into a new life despite the risks of loving and of the unknown.

Lynn, in contrasting these two pairs of male lovers, makes a number of trenchant points about the feminization of men. First, that *difference* — in "rank," physical ability, age, or sex — is no barrier to loving. (Lynn's sensitivity about physical disability is particularly profound.) Second, that physical force is not strength; psychic sensitivity is. Ryke and the watchtower are three-quarters blind, and turn out to be useless when the enemy comes, not from the expected north, but from the south, Arun, i.e. *oneself*. Kerris, on the other hand, is an inspeaker or telepath. Receiving messages from all directions, he is invaluable as a detector and mediator of hidden conflict, and a struggler inside himself. Third, that men are truly brothers, as women are sisters, and they must learn to help and love each other tenderly, non-hierarchically, sexually, and without the intervention or mediation of women.

continued on page 3

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 REVIEW



# Memoirs of a Survivor

WHAT HAPPENED

By Merle Miller  
St. Martin's Press, New York  
342 pp., \$10.95

Reviewed by Duncan Mitchel

Merle Miller's novel *What Happened* was first published in 1972, a year after Miller's public coming-out in the *New York Times Magazine*. Perhaps because it was not about prison, discos, or psychopathic killers, Harper & Row seems not to have pushed it. It was not widely reviewed, and it sank from sight (and print) like a stone. A year or so later, *Plain Speaking*, Miller's startlingly reactionary puff job on Harry Truman, appeared. "Thank God you're on another subject," Miller's mother told him, and no doubt the book industry, publishers and writers of book-chat agreed.

Now St. Martin's Press has re-issued the novel with a more appealing dust jacket (the original edition had plain lettering on a black background) and a rambling foreword by Miller. Ignore the foreword, and be warned that the cute blond on the cover is not the main character, but read the book.

If it matters, *What Happened* is partly autobiographical. Like Miller, the narrator George Lionel grew up during the Depression in Iowa, a four-eyed, limp-wristed, squeaky-voiced sissy, and fled to the outside world in search of fame, fortune and love. (If Miller's earlier non-fiction writing can be trusted, George's parents have the same first names — Monte and Dora — as his own.) Like Miller, George Lionel married briefly and unsuccessfully, and during the McCarthy era

was blacklisted for political aberrance. Both are unimagined gay men whose lives and attitudes were shaped by a society which actively and mercilessly oppressed gay people. Both are survivors.

The parallels between author and character are worth pointing out because many people, even gays, may want when confronted with George Lionel's life to

pretend that he exaggerates, that things weren't that bad. This may be partly because George Lionel is a sissy — not the manly, stereotype-shattering kind of faggot so beloved of the present gay movement and straight liberals alike. Many of us seem to think that it's still okay to pick on sissies, that it's only okay to be gay as long as you don't fit the stereotype.

## Too Hot for Phoenix

GRAPHIC DETAILS

By Bev Balliet and Patti Patton  
Starr Publications  
PO Box 5586, Phoenix, AZ 85010  
44 pp., \$4.00

Reviewed by Maida Tilchen

A recent development in lesbian feminist writing has been the publication of erotic writing. There has been much dispute about the meaning and use of the word "erotica." There seems to be some agreement that lesbian erotica deals with lesbian sexuality in a feminist, woman-identified way, as opposed to pornography, which is claimed to be exploitative, violent and objectifying.

*Graphic Details* by Bev Balliet and Patti Patton is a

self-published book of "lesbian erotica and humor," in prose, poetry and photography. Both women did the writing, and Patti Patton did all the photographs. The small, 44-page book has 21 written pieces and 12 photos. The layout is very attractively done, with elaborate borders and graphics giving it the look of a work into which much love and care have gone. The reproduction of photos is too dark, but the authors have informed me that this problem has been corrected in the second printing. The first printing of the book was almost delayed by problems with both the printer and the bindery. Both of these companies contracted to do the work, having been informed of its content, and then reneged. The book was finally printed in an all-women shop, not of feminists, but of "cowgirls who said some of their best friends were lesbians." Binding of early copies was done by hand, minutes before the authors' first book party, after a second bindery backed out at the last moment.

So what's in this book that was too hot for Phoenix? A lot of gushing and wetness and flannel shirts and cut-off shorts, fairly standard cue words of current lesbian sexuality. Many lesbians will recognize their sexuality here, as the women make love to the music of Holly Near records and indulge in "thank-the-goddess-the-week's-over type fucking" (p.24) An exception is "The Many Women in the Woman I Love," by Balliet, which describes two lovers exchanging roles of dominance-submission, told in a delicate, non-violent, loving manner. This piece also appeared in the anthology of lesbian erotica, *A Woman's Touch* (see *GCN* Vol. 7 No. 17).

Several pieces challenge "politically correct" attitudes about lesbian sexuality that seem to be found in every lesbian community these days. In "Role-ing Along," Balliet answers the question:

"Are you into roles?"

Not an everyday question, but a frequent topic usually met with giggles, smirks, or huffs of indignation. And what is the answer? Well, if you want to be politically correct, the answer is a sharp "No!" If you wish to appear radical chic, the reply is, "Yes, of course!" If you go out of your way to be politically incorrect, as some of us do, the answer might be, "What day is it?" (p.13).

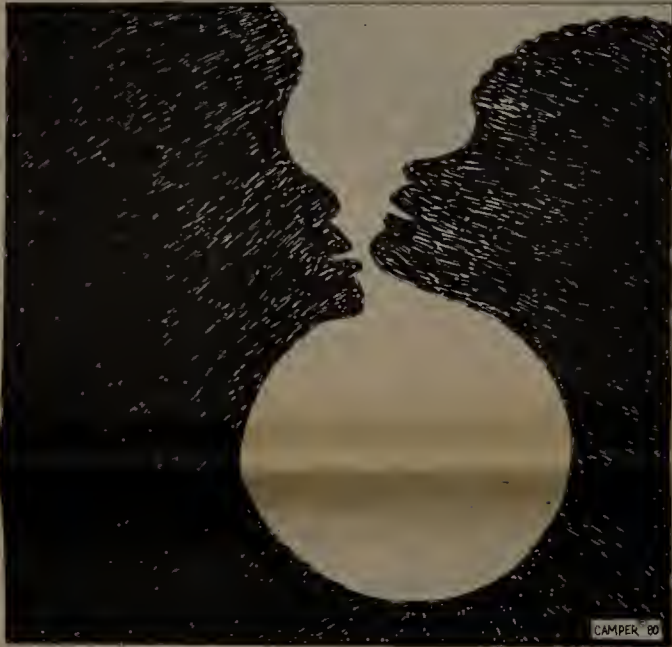
Another piece uses a "spot-quiz" as a device to show the difficulty of reaching agreement on any "politically correct" identification of pornography:

"Choose the first adjective that comes to mind: As they were making love, she uttered the words, 'Take me, fuck me!' Her lover smiled, climbing on top of her. She sense the mood, becoming more aggressive. She clasped her lover's hands, raising them above her head and holding them there. The charade met her lover's need to play defenseless, to be taken. She lay there melting to her lover's touch.

- a) kinky
- b) submissive
- c) more honest than most
- d) dominating
- e) playful

... No correct answers? If it seemed obvious the first time, look it over and see who and what you identified with. All of the answers were somebody's first choice." (p.19)

This book, by so explicitly challenging the pressure of lesbian political correctness, is probably more impor-



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## GAY COMMUNITY NEWS BOOK REVIEW

AUGUST 1980 VOLUME 8 NO. 5

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George Lionel fits the stereotype in several ways. He is a concert pianist. He is effeminate. He is promiscuous. He drinks a lot. He is something of a misogynist. He is much given to self-pity. He has attempted suicide several times. Doesn't someone like that justify all the things our enemies say about us?

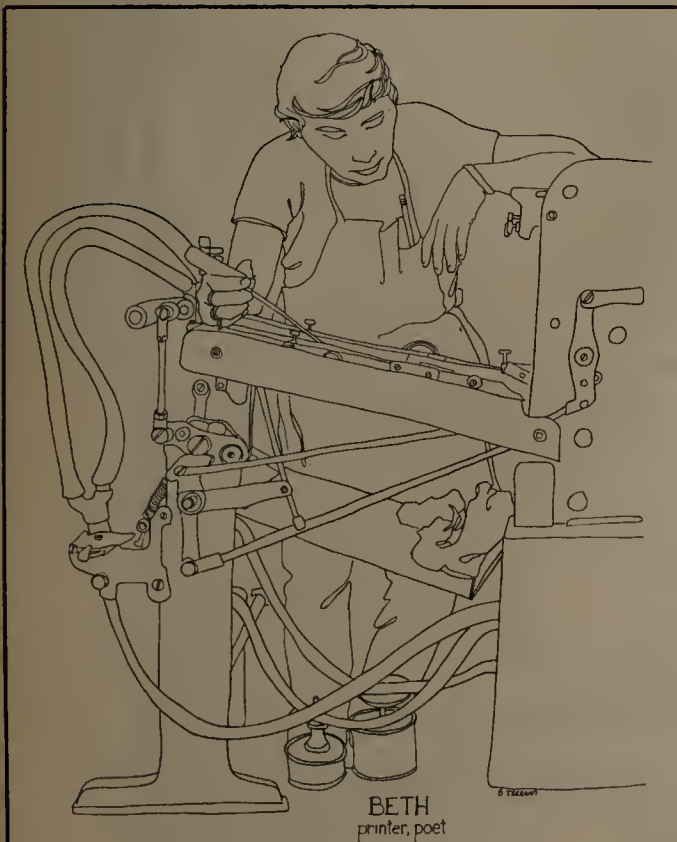
Well, *no*, since you ask. Stereotypes need love, too.

tant as a political statement than a sexual one. It makes its arguments in a witty, entertaining way. I found the love scenes much less impressive than the satiric tone of the book, which uses humor successfully to point out the chilling inhibitions which the lesbian community has been placing on the honest expression of lesbian sexuality. I wrote to the writers to ask about the origins of the book, and Bev Balliet replied:

"... The sarcastic remarks in the book are mine. I felt compelled to rebel against guidelines for being a good lesbian. I have been exposed to women who think there are standards to be met and upheld. I would like to avoid stereotypes, even those imposed by other lesbians.

Amazingly enough, we haven't experienced any trashing from the lesbian community about the book. I was surprised. We have had positive feedback and have spurred some other women to pursue publishing their own material...

I was concerned that Women Against Violence would object to the mildly S & M remarks in the book, as I am against pornography and violence, but don't see my writing in opposition to that belief. I don't like the term S & M, because I think the concept when practiced by women within a feminist framework, takes on a new definition of experimenting and sharing, rather than the usual one of dominance/submission." (letter dated March 3, 1980.)



"The Lesbian Coloring Book was created to celebrate the common lesbian. The lesbian that hasn't written a book, cut a record, won a gold medal, or become a famous activist." From the introduction to *The Lesbian Coloring Book* by Beth Ireland. The *Lesbian Coloring Book* will be sold at the *Michigan Womyn's Music Festival*, and is available by mail for \$3.50 (postage included) from *Whiting Graphics*, 226 Pearl St., Somerville MA 02145.

And George Lionel is more than a walking assortment of pre-Stonewall clichés. He also possesses a great capacity for love, a passionate concern for social justice, a first-rate creative talent, and the courage and stubbornness to keep fighting against a society which has tried, literally, to destroy him. (Miller's reference to Anita Bryant in his foreword misses the point of his own novel. George Lionel's tormentors were neighbors, relatives, decent middle Americans — you know; jerks.) George Lionel should remind us that stereotypical gays are people too, and that stereotypes exist mainly in the eye of the beholder.

For those of us who find it easy to turn up our noses at pre-Stonewall gay life, it is good to be confronted by someone like George Lionel. "I will not go to the ovens quietly," he says, and he hasn't. *What Happened* reminds me of two other books. Like E. M. Forster's *A Passage to India*, it is a passionately caring book, unashamed to be thought silly for feeling deeply, willing to sacrifice formal brilliance for the message of human connection. Like Rita Mae Brown's *Rubyfruit Jungle*, it is the story of a fighter since childhood ("the spunkiest little bastard on wheels," another character calls George), and if George Lionel is less self-assured than Molly Bolt, he's been beaten up more often. It doesn't stop him from fighting, though, and to me his ambivalence makes him more lifelike. *What Happened* is also as funny and quotable as *Rubyfruit Jungle* ("In school when they did *A Christmas Carol* . . . I was always Tiny Tim, that little faggot, that screaming, sanctimonious little faggot. I know where he ended up, hustling in Piccadilly underground, undercutting the other boys. 'I'll show you a good time for tuppence, sir. God bless us every one.'")

*What Happened* is the story of the lives of many of us. Don't be put off by its occasional mawkishness, its roller-coaster swings of mood, its sometimes cartoonish characters. There is enough truth in this book that if you care about gay fiction — if you care about fiction — you can't afford to miss it.

Fearing that I've made this book sound like a political essay, I'd like to quote from one of the lovely erotic poems in it, "3 in 1: Nights/Poems" by Patti Patton:

III. I had never loved  
a small woman  
fearing my large  
passions would bruise her  
Imagine  
my surprise in waking  
to your delicate handprints:  
lusty patches decorating my flesh.  
(p. 29)

## John Horne Burns Biography and Bibliography

Mark T. Bassett (University of Missouri-Columbia, 316-C Arts & Science, Columbia, MO 65211) is preparing a critical biography and bibliography of John Horne Burns (1916-53), author of *The Gallery* (1947), *Lucifer with a Book* (1949), and *A Cry of Children* (1952), and would appreciate hearing from anyone who knew Burns or who knows of obscure material concerning his life or works.

## Sci-Fi continued from page 1

There is much more in these novels: a whole philosophy regarding self-discipline and psychic skills, and a theory about the progress or cycles of human culture. In *The Northern Girl*, apparently, armies begin to reappear as the presence of the values symbolized by the chearis is weakened. But the salient point for this feminist reader is that Lynn begins her trilogy by focusing on men, and only moves to women as central characters in *The Northern Girl*, whose protagonists are three lesbians. Lynn, a lesbian herself, is not a separatist, and is clearly committed to creating an egalitarian, two-sexed world. Unlike Joanna Russ, Monique Wittig, and Sally Gearhart (our best known lesbian-feminist utopians), Lynn believes implicitly in men's ability to love, and wants to teach them how. She is easily as skilled in her teaching as Mary Renault and Patricia Nell Warren, who have also rendered male-male love with sensitivity and care.

There are minor shortcomings in Lynn's writing. She points significantly to numerous small descriptive details, especially in *Watchtower*, whose significance we never really learn (e.g. the black wolfhound bitch in Tornor, the reason for one strong woman's leaving Vanima, why Errel never bothers to splint his broken finger, etc.). But throughout, her description of relationships is refreshingly *un*-utopian: lovers are often irritable or distant; children are bratty or headstrong; Sorren and Norres struggle with conflicting needs; Sorren herself is disturbingly war-like and loves to fight. Nobody is perfectly good or perfectly bad; there are no real villains; everyone makes mistakes.

If you want some rousing good adventure written from a firm and coherent feminist viewpoint, Elizabeth A. Lynn's trilogy will be a treat. Women should read it for pleasure. Men should read it, period.

ALYSON PUBLICATIONS

N E W S

FROM BOSTON'S NEW GAY PUBLISHER

Lots of you already know about Carrier Pigeon; for three years we've distributed progressive and feminist literature. If you've ever bought a copy of *Gay Left*, *off our backs*, *Gay Insurgent* or *Second Wave* (to name a few), chances are we put it in the store where you found it. ☺ Now, as Alyson Publications, we're also publishing our own books. We're gay, and most of our books will be for the gay community.

This spring we published *Young, Gay and Proud*, (2.95) and it's getting an enthusiastic response. Most surprising so far, perhaps, is the Girl Scout office that ordered a box of copies. ☺ If you have young friends who are coming out or just starting to wonder about their sexual orientation, you could do them no bigger favor than to give them a copy.

THIS FALL

Leftists and gays have sometimes courted, sometimes quarrelled, but we think they have a lot to offer each other. In *Pink Triangles: Radical Perspectives on Gay Liberation* (edited by Pam Mitchell, \$4.95) a dozen leftists have written on subjects like gay sexuality and culture, pornography, theories of gay liberation, and strategies for the movement. Watch for it this fall.

Another forthcoming book is Heinz Heger's *The Men with the Pink Triangles*, (\$4.95). Heger was 18 and living in Vienna when World War II broke out. Hitler's troops threw him into a concentration camp along with millions of other homosexuals, Jews, gypsies, socialists and other "misfits." Somehow Heger survived; his book is one you won't put down 'til you've finished. You'll alternately feel anger, depression and pride as you read this vital and little-known chapter of our gay history.

ALSO OUT

Two other books distributed by Carrier Pigeon, though published by the Gay Men's Press in London, will interest many of you. ☺ *Army of Lovers*, by Rosa von Praunheim, provides a perceptive record of the gay movement in the Seventies. *Homosexuality and Liberation* by Mario Mieli is a more theoretical work. Both Marxism and psychoanalysis have had a strong effect on the gay movement in Italy, where this book was originally published. Mieli draws from these influences to lay the basis for a genuinely radical gay movement. (\$8.95 each)

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In our February issue, Tim Dlugos (who wrote our talked-about article on the gay challenge to the Catholic church) writes on the struggle of one man after the death of his lover. Dlugos offers some legal tips on how to avoid one of the worst possible experiences in any gay person's life.

Also in the February issue, Michael Denney, author of our highly successful "Anatomy of a Love Affair," turns on his tape recorder again to talk to a male porn dancer. It's called "Blue Moves," and it's one of Denney's most exciting conversations to date. And don't miss Ana Roca's interview with a young gay Cuban exile who gives up-to-the-minute details on the situation for gays on the island.

Our aim at *Christopher Street* is to provide the gay world with the best writing we can get our hands on. Every month we publish nonfiction, fiction, poetry, and cartoons that can't be found in any other publication. *Christopher Street* presents Americans with

truly fresh thoughts about love, sex, and relationships.

1980 will be a big year for gay books. In February, Edmund White's *States of Desire: Travels in Gay America* will be published by E. P. Dutton, and in April, St. Martin's will publish George Whitmore's *Confessions of Danny Slocum*. Both books were introduced to the gay world by *Christopher Street*.

Now in our fourth year, we've accumulated an impressive list of publishing firsts. We published the first gay novel by a Catholic priest, and the first lesbian novel by a philosophy professor. We published the first extensive article on the life of Harvey Milk. We introduced Andrew Holleran's *Dancer from the Dance* and Fran Lebowitz's *Metropolitan Life*. We published articles on the perils of poppers, President Carter's nephew, and the plight of a gay poet in a Russian labor camp. Writers we publish include Christopher Isherwood, Kate Millett, Jane Rule, Richard Howard, Tennessee Williams, James Merrill, Seymour Kleinberg, Martin Duberman, Dennis Altman, John Lahr, and Manuel Puig.

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## Film

# The War Within the Sexes

### Dressed to Kill

Written and Directed by Brian De Palma.

With Michael Caine, Angie Dickinson, Nancy Allen.

By Michael Bronski

*Dressed to Kill* is scary, alright. It's slick, beautifully filmed, and knows exactly what it is doing. It is also disturbing, and for reasons other than its intent to frighten. Brian De Palma began his career some 15 years ago by making irreverent, off the cuff (and back then, they also seemed off the wall) comedies that demonstrated a firm hold on sophomoric ideas mixed with an increasingly sophisticated film technique. *Sisters*, detailing the bizarre obsessions of a half-murderous pair of Siamese twins was his first excursion into horror. Since then, he has scored a big hit with *Carrie* — one of the best horror films to come out of recent Hollywood; *Obsession* — a Hitchcockian homage to Hitchcock's *Vertigo*; and *The Fury* — a complicated, bloody, and mostly uneven story of para-perception and revenge.

De Palma is obviously obsessed with other movies. There are so many throwbacks to Hitchcock films (the plot is borrowed from *Psycho*, a 15 minute museum scene from *Vertigo*, peering through windows from *Rear Window*) that if you think carefully you can figure out who the murderer is within the first half hour. Most of these film references are as effective as they were in the original movies, however, the technique does seem a bit slavish. It takes talent to do a

good Hitchcock parody but it would be a greater feat to use a know Hitchcock image or idea and play with the audience's knowledge of that scene: to use it rather than just copy it.

The acting is uniformly excellent, with Angie Dickinson's portrayal of a bored, sexually unfulfilled housewife a real standout. There is a scene early in the film of her cruising a man in New York's Metropolitan Museum of Art. She is able to communicate the character's every feeling and strategy without any dialogue (the whole fifteen minute scene has only one line in it). Michael Caine plays her analyst, who is certain that one of his patients — a transsexual — is responsible for the murder. And Nancy Allen plays a cheery prostitute who is a witness and prime suspect for the crime. It is difficult to talk about the plot of the film, which is tightly constructed and not conducive to retelling without giving out clues.

Aside from his obsession with other films, De Palma is obsessed with sexuality and violence. A film like *Bonnie and Clyde* tried to understand the connections between the two and how they fit into a larger, social, whole. But I'm not sure that De Palma is at all interested in doing anything of the sort. He is after visceral effects. (Whatever his limitations, De Palma knows how to seduce an audience and then clobber them over the head.) The killer's victims are all women and, although we see very little killing and blood (it is filmed very much like *Psycho*'s shower scene: all montage and

nothing specific), the relish with which these murders are presented is disconcerting.

In *Dressed to Kill*, the murders are always set off by female sexuality. Thinking back on it, this was also the case in *Carrie* and *Sisters* — and to a somewhat lesser extent in *Obsession* and *The Fury*. Hitchcock's concern was usually guilt/innocence, and sometimes this included sexual guilt. But in his films, guilt could apply to men or women. De Palma's connection of female sexuality and guilt is not incidental to the plot, in fact, it's the crux of it. Further, he seems to have been refining the concept from film to film.

De Palma has said that he got the idea for the plot of the film when he saw a transsexual on a TV interview show. De Palma's characterization of a transsexual has little to do with the real lives of transsexuals. Transsexualism becomes a literary conceit, mixed with bad Freud. (The character is almost totally modeled on the Anthony Perkins character from *Psycho*.) The oppression of transsexuals is used as a gimmick.

The critical response — from the dailies to TV — to the film has been almost universally positive (though this almost always means that there will be a backlash when the monthly magazine critics get to it). The critics fall into two groups: those who see the film as pure entertainment, and those who see the film as pure entertain-

ment, but acknowledge that problems — sexism, homophobia, racism, violence — are present. However, they then argue that the problems don't matter since "it's just a movie." The perfect example of this comes halfway through the film. Nancy Allen is being pursued by the murderer. She runs into the subway and goes out of her way to stand next to a group of rowdy black youths who then attempt to rape her. Aside from the faulty logic that a frightened woman would stand next to any group of men (no matter what color) on a half empty subway platform, De Palma's choice of black youths is a deliberate play upon a white audience's racism. "Bravo" say the second group of critics (the first group just assumes that blacks are muggers and rapists) "look how brilliantly De Palma can terrify us."

De Palma admits he is mainly concerned with the visuals and how they affect an audience (Dickinson's yearning is shown in the panning, sweeping tracking shots in the museum. This is a great relief from many other movies where no one seems to know where to put the camera, never mind how to move it. But his lack of concern for content is just plain sloppy. On one level it is responsible for some gaping holes in the plot of *Dressed to Kill*, many of which could be simply fixed with very little patchwork. On another level, this lack affects the "message" of the film. (And

whether we like it or not, *all* films, entertainment or no, relay some message to their audience). De Palma compares his films to dreams: their logic is one of feeling, not sense. The analogy is engaging but essentially false. Dreams are private experiences, a reinterpretation of the real world according to personal emotions, unconsciously ordered and designed. Films (no matter what the form) are consciously ordered and designed by a director. They may be based on his or her dreams, but they are presented to us, and we view them, in a material world where there are such things as consequences, and responsibilities.

Perhaps De Palma is reacting to the "social consciousness" attitude towards the arts by working in his own dream vacuum without any relationship to the outside world. It's a popular technique now: Michael Cimino's *The Deer Hunter* had nothing to do with the political realities of Viet Nam; it was only a movie — just like *Star Wars*. You can hear the critics crying "Does everything have to have a meaning?" Can't a movie just be a movie? Whatever happened to "just entertainment?" This argument confuses "entertainment" with lack of responsibility. It's been thirty years since the fifties. We have grown up — somewhat — and movies can no longer be *just* movies anymore.

## Between the Lines

# When is a Gay Not a Gay?

By the Lesbian and Gay Media Advocates (LAGMA)

•Leaving one of Boston's gay bars, a man is attacked and en route to the hospital he dies. His family hadn't known he was gay; is it time for him to come out now, in his obituary?

•Eighteen years after Eleanor Roosevelt's death, correspondence comes to light showing that she may have been in a lesbian relationship. If she was, she didn't choose to tell the public then; do we have a right to do it for her today?

•After Oliver Sipple saved Gerald Ford from assassination in 1975, some of the news media noted that he was a gay activist. His family hadn't known he was gay, and Sipple was furious. He sued seven newspapers, but the press argued that since he had appeared publicly at some gay activities, the national media had a right to discuss his sexual orientation. Because a person has stuck one foot out of the closet, does the media have a right to drag out the entire body?

•A LAGMA member appears at a Gay Town Meeting and parts of her speech are televised. She knew that might happen, and she decided to speak even though her employer and some neighbors might cause some trouble if they learn she's a lesbian. As she drives to work the next day she wonders apprehensively, "Who was watching Channel 7 last night?"

•Ronald Reagan's family is suddenly as newsworthy as peanut farming in 1976. Reagan is embarrassed that his son Ron is in the Joffrey ballet, but tells reporters that Ron "is all man . . . We

made sure of that." Suppose a reporter learned that someone in young Reagan's position was gay but wanted the fact kept secret; what is the proper response? It might be impossible to ignore the topic in a case like this. Should a reporter actively go along with attempts to distort the truth?

•The newspaper prints a feature in the Business section about BZ, a local wholesaler of solar energy products. The story tells a bit about BZ's personal background and hobbies but never mentions that she is gay. Should it?

Each of these situations reveals a different aspect of the same question: when should the media identify a person as gay?

The glib answer that everyone should come out of the closet is no help. It is not that anyone likes closets, but for some, being completely open involves far greater sacrifice or danger than for others. Denied any civil rights protection, many lesbians and gay males face severe reprisals if they're publicly identified: job loss, denial of child custody, hassles with their landlord, estrangement from their family, even attacks in their neighborhood. No one has the right to force this on someone else.

But this right to privacy is countered by an urgent need. Gay people *must* become more visible as a part of everyday life. Too many people think like the newspaper columnist who recently lumped together homosexuality, prostitution and urban crime as if they were all roughly synonymous. It's

Continued on Page 17

"EXHILARATING!" In a *Year of Thirteen Moons'* redeeming feature is genius. Each Fassbinder film is another explosion in what appears to be a single, continuing eruption of talent that shows no sign of subsiding." — Vincent Canby, New York Times

"First-rate Fassbinder. Volker Spengler is extraordinary."

— Molly Haskell, Village Voice

"One of Fassbinder's most brilliantly affecting films."

— Rob Baker, Soho Weekly News

A New Film By

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Volker Spengler as Elvira Weishaupt

A New Yorker Films Release © 1980

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# Records

## Genuine Naugahyde

### Warm Leatherette

Grace Jones  
Island Records ILPS 9592  
Produced by Chris Blackwell and Alex Sadkin  
Recorded and Mixed at Compass Point Studios, Nassau, Bahamas

By Porter Mortell

Grace Jones is a phenomenon of popular culture. She has proved that a recording "artist" need not have talent to sell her records. What is essential, rather, is a good advertising campaign and a carefully planned and skillfully executed image. And the latter is an area in which Jones has excelled — obviously drawing upon her earlier career as a fashion model.

With her disco debut album *Portfolio*, released in 1977, Jones shamelessly sought a male gay audience. With covers of songs from the Broadway musicals *Annie* and *A Chorus Line*, coupled with "I Need A Man" (a male gay anthem of sorts for the summer of 1977) she captured a small, but devoted, segment of the homosexual community which would continue to support her by buying her records and by attending her summer appearances in Provincetown and on Fire Island.

It is not the quality of her voice (there is little), but her sensibility, which has sustained her throughout her career. She has a keen sense of camp and a flair for the outrageous — just the things that make for fun and frivolous summertime entertainment.

The consumers of pop culture are a fickle lot. No artist is guaranteed a lifetime of success and appreciation based solely on a successful debut. Following up *Portfolio* with *Fame* (Summer 1978) and *Muse* (Summer 1979) Jones continued to work those male gay themes to the point of

redundancy — eventually resorting to sadomasochistic sexuality with "Suffer" and "On Your Knees" on *Muse*. What had been fresh in 1977 had become stale by 1979 and Jones was on her way to becoming another forgotten face in the panorama of aging disco celebrities.

With *Warm Leatherette*, we have a new Grace Jones. This year's model has forsaken disco for Dance-Oriented-Rock. She turns to new wave/rock talent for her selections, back-up musicians and production, and the new wave/rock marketplace for rejuvenated sales. Included on her fourth album are The Normal's "Warm Leatherette," the title cut; Smokey Robinson's "The Hunter Gets Captured By The Game;" Tom Petty's "Breakdown;" Crissie Hynde's "Private Life;" and Bryan Ferry's and Andy Mackay's "Love Is The Drug."

The selection is excellent and her session musicians (notably Sly Dunbar and Robbie Shakespeare) are tops in their fields. Chris Blackwell, her producer, did a marvelous job with the B-52's last year. All these factors contribute to a credible performance, one that is technically sound but lacking the necessary emotion.

With "Warm Leatherette" Jones mimics The Normal's toneless delivery, accurately interpreting this song of passionless lament. "Bullshit" requires a toughness, an uncompromising aloofness, which is Jones's forte. But she is either unwilling or unable to accept the challenge that performing songs by Robinson or Petty demands. Petty's music, for instance, requires a certain urgency, a "Do Or Die" attitude: he had been on the margins of rock and roll success for years, struggling for both critical acclaim and freedom from manipulative rec-



ord company executives. Never sure when or if his career would end, Petty could not afford to be smugly complacent.

Neither can Jones; but with highly talented personnel backing her up she can forestall commercial failure for a while longer. While "Breakdown" and many of the other songs on the album demand some sort of commitment to quality artistry, the strength of her support more than compensates



for her deficiencies as a singer. With Roxy Music's "Love Is The Drug" Jones has produced a compelling dance number. This song does not require a wide vocal range so the sheer power of her lungs carries her through. She even attains some tonal sophistication, suggesting that she may actually have been inspired to perform competently.

Grace Jones may not be a good singer but she is an extremely in-

telligent performer. She may not have talent of her own but she can surely recognize it and exploit it. And as long as she continues to demonstrate her good taste — in fashion, in album cover design, in backup musicians, in material to be covered — she will retain a faithful following who will look forward to next summer's offering of rhythmic fluff.

## Theatre

**Voyage: A Cabaret**  
James N. Plumb, Choreographer  
J. Allen Collier, Composer-Arranger  
Accompanied by:  
John Chmaj — Piano  
Amie Doft — Bass  
Stefan Kremer — Percussion  
Boston YWCA  
July 27, 1980

By Marla Ruth Allisan

*Voyage* is a moving portrayal in dance and song of the growth of society from extreme oppression in pre-World War II Germany to relative freedom in post-war America. Plumb and Collier, using the cabaret setting, have created a lovely evening's entertainment which is a must for all concerned with the struggle for human rights.

The show opens with a dimly lit stage holding two figures draped over the rungs of a ladder. They wear dark leotards with white gloves and shoes. As they begin to move we see that their faces are grimly painted into halves, their features starkly outlined in white.

They approach two lifesized satin dolls seated at a Cabaret table on stage and begin to dance with them. Suddenly one dancer pulls open the pants of the male doll and looking in, remarks, "Funny, he doesn't look Jewish." The dolls, representing the Jewish people are cast aside beneath the ladder.

The music performed in the show, arranged by J. Allen Collier, was composed by Kurt Weill and reflects Weill's own journey from Germany to the States. The period of oppression and bigotry is conveyed through songs such as *Mack The Knife* and *The Army Song*, both from Weill's *Three Penny Opera*.

As the Cabaret moves forward in history, dancers Collier and Plumb become more human, suddenly appearing with half a face unmasked or with a hand or chest bared.

After *The Army Song* and an eerie recitation of a segment of a Hitler speech, Plumb and Collier

perform what is perhaps the most moving piece in the show.

Plumb enters, his chest and feet exposed, still wearing a painted face. He seems to be exploring an open field and then, as if his hands are not his own, winds a black scarf around his head transforming his painted face into the image of a shrouded skull.

conceive of the horrors in Germany, Plumb points, and grasps at air. Still shrouded, he seems to see and then draws back, covering his head from nearly visible blows.

In beautifully choreographed dance, Plumb communicates the difficulty of speech in the face of unspeakable woes. At first he



J. Allen Collier stands tall before this kneeling figure. Brandishing a long knife, he explains in the dramatic and well performed solo, *What Keeps A Man Alive*, "Even honest folk may become sinners, unless they've had their customary dinners."

Plumb begins to stir. Representing the Jews who begin to understand where the trains are going and the world which begins to

weaves sign language into his movements, perhaps symbolizing the codes employed by the Resistance. Then he gasps, utters parts of words until finally kneeling, the scarf is unwrapped and a person with features we can discern pleads for humanity in the deeply sung, *Lost in the Stars*.

As the Cabaret moves from times of oppression to relative

Continued on Page 15

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# Quick Gay Guide

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth 128A Tremont St. (4th Floor) (Hotlins) 426-9371	
BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	227-8187
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0114
Boston Lesbian & Gay History Project 285 Harvard St. #102, Cambridge 02139	
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	227-6187
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108	266-6103
El Comite Latino de Lesbianas y Homosexuales de Boston P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvans Assoc., P.O. Box 814, Boston 02123	
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9181
Lesbian and Gay Folkdancing c/o GCN Box Dee, 22 Bromfield St., Boston, MA 02108	661-7223
Lesbian and Gay Hotline (6-12pm, Mon.-Fri.)	426-9371
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays 542-5186 (days), 426-9371 (night)	
Project Place Tapestry Counseling Inc., 20 Sacramento St., Cambridge.	661-0248

### POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	266-6103, 878-8768
B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave.	236-4710
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office Masa Gay Political Caucus Box 179, 116 Mass. Ave., Boston 02115	725-4410
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139	242-3544
	542-5415, 542-6837

### STUDENT

Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College P.O. Box L199, Chestnut Hill, MA 02187	
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2189
Harvard-Radcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northaattarn Gay Student Org., c/o Student Activities Office, 255 Ell Ctr.	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kannara Sq.)	247-4861 x58
Cambridge Woman's Center Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	354-8907
Gay Professional Women's Assn., Box 308, Boston U St., Boston 02215	661-3633
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union 186 1/2 Hampshire St., Camb.	354-8807
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	861-1318
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

### RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6516
Friends (Quakers) for Lesbian and Gay Concerns	776-6377
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People Metropolitan Community Church Fr. Paul Shanley (Exodus Center)	536-3788 523-7664 964-0996
Unitarian Universalists Office of Gay Concerns 25 Beacon St., Boston 02108	742-2100

### MEDIA

Closet Space WCAS (740 AM)	492-6450
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Gay Way Radio WBUR (90.9 FM)	353-2790
Good Gay Poets	266-6103
HIT Parade, 104 Charles St., Boston, 02114	656-6494
Lesbian and Gay Media Advocates c/o GCN, 22 Bromfield, 02108	428-9371
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fanway Community Health Center	267-7573
Gay Anon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East P.O. Box 873, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophilia Alcoholism Treatment Service	542-5186
Homophile Community Health Service Mass Bay Counseling	542-5188
31 Channing St., Newton Corner 02158	
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	965-1311
Tufts Skin Care Clinic (VD treatment) Turley & Assoc., 31 Channing St., Newton, 02158	266-3444 958-5293 965-2040

### BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Rad Bookstore, 136 River St., Camb.	491-6930
Buddhas (Cruis-a-Disco), 733 Boylston St.	262-2480
Chaps (Denim, Men), 27 Huntington Ave.	266-7778
Delivray Entranca (at the House Restaurant) 12 Wilton St.	783-5701
Elbow Room, 100 Chandlar (at Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Harbia's Ramrod Room (Laathar, Men) 1254 Boylston St.	247-0989
Jacques (Mixad, Dancing), 79 Broadway	338-9066
Kimmas Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club (Men, Dancing Fri.-Sun.) 52 Pladmont St.	338-7547
119 Merrimac (Bar) Paradisa (Talking, Mostly Men) 180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, eoma Woman), 21 Essex St.	338-7254
Prelude (Woman), Dartmouth St.	
Saints (Woman)	354-8807
Somewhars (Disco Dancing, Mostly Woman) 295 Franklin St.	423-7730
Sportar's Cafe (Men) 228 Cambridge St.	
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGranga St.	426-1451

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	
Montchusett Gay Alliance, Fitchburg North Shore Gay Alliance	342-5117
Box 806, Marblehead, 01915	745-6866
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

### RELIGIOUS

Dignity Merrimack Valley P.O. Box 348, Lowell 08853	851-8711
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Marcy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-8739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center 189 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01810	752-5905

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force Salem St. Collage, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Barkshira County Gay Coalition, P.O. Box 1562, Pittsfield 01201	
Gay Counseling Collective 406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin City., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Together, Box 427, Forest Park Sta., Springfield 01106	

### WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst Franklin City. Lesbian Alliance P.O. Box 235, Deerfield 01342	545-0883
Gay Women's Caucus, Amherst Lesbians United 33 Pearl St., Pittsfield, 01201	545-3438
New Alexandria Lesbian Library P.O. Box 111, Huntington 01050	499-2425
Southwest Women's Center	545-0626
Woman's Media Project (WMUA, 91.1FM)	545-2876
Womonyre Bookie	586-6445

### RELIGIOUS

Dignity/Springfield, P.O. Box 1804 Springfield 01101	
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### STUDENT

Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
Peopla's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams Collage, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-F 11-2 pm, 6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 6-11 pm	624-6869
Gay Youth	624-6869
Georgia W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/JCT	624-6869
New Haven Gay Alliance Box 72, 08501	624-6869

### WOMEN

Gay Women's Collectiva, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
747-5451	
Lesbian Rap, New Haven, 148 Orange St., New Haven 06510	436-0645
ShorelineWoman	461-3575
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Woman's Center, UConn, Box U-118, Storrs 06828	486-4738
Woman's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510	436-0645

### STUDENT

Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale, P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. Collage, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College P.O. Box 1295, New London 06320	442-1807
Lesbians, Wesleyan, c/o Woman's Center, Box WW, Wesleyan Sta., Middletown 06467	347-9411
Yalabians, P.O. Box 2031, Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Baldan Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workare at YNH, H. Box 2031, Yale Sta., New Haven, 06520	438-8354
Moonsend (counseling)	727-0379

## Rhode Island (401)

### INFORMATION/SERVICE/SOCIAL

Gay Hsp Line	751-3322
Gay Community Services of R.I., Box 8563, Providence 02940	728-9269 728-6023

### MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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### WOMEN

Gay Women of Brown, c/o Sarah Doyla Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyla Center Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25 Box 755, Pawtucket 02860	942-5368

### STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
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### RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

## New Hampshire (603)

### INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men Box 521, Concord 03301	228-8049
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 431-1541; Keena 399-4927; Nashua 689-1416	
Speakers Bureau, Box 521, Concord 03301; Box 3472, Nashua 03061	

### MEN

Central N.H. Men's Support Group 31 Union St., Concord 03301	228-8049
Concord Bisexual Support Group, 87 Thorndike St. Conway Area Discussion Group, Box 211, Chocorua 03817	
Seacoast Gay Men, P.O. Box 221 Portsmouth 03801	

### WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

### STUDENT

Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
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## Vermont (802)

### INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Washington County Gays P.O. Box 1264, Montpelier 05602	223-6843

### WOMEN

Southern Vermont Woman's Health Center, 187 N. Main St., Rutland, 05701	775-1948
Woman's Center, P.O. Box 92 Burlington 05401	863-1238

### RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404	
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### STUDENT

Gay Hotline, U of VT	656-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm	856-4173
Gay People at Middlebury Box D58, Middlebury Collage, 05753	

## Maine (207)

### INFORMATION/SERVICE/SOCIAL

Center for Being, Alternative Counseling Service Boothbay Harbor	633-5264
Down East Gay Alliance, Box 594 Bar Harbor 04609	
Gay Peoples Alliance 92 Bedford St., Portland, 04103	780-4085

### MEDIA

Mainly Gay, P.O. Box 4542, Portland 04112	
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### MEN/WOMEN

Northern Lambda Nord, P.O. Box 990, Caribou, ME 04738	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915	

### STUDENT

Wild-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
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## New York City (212)

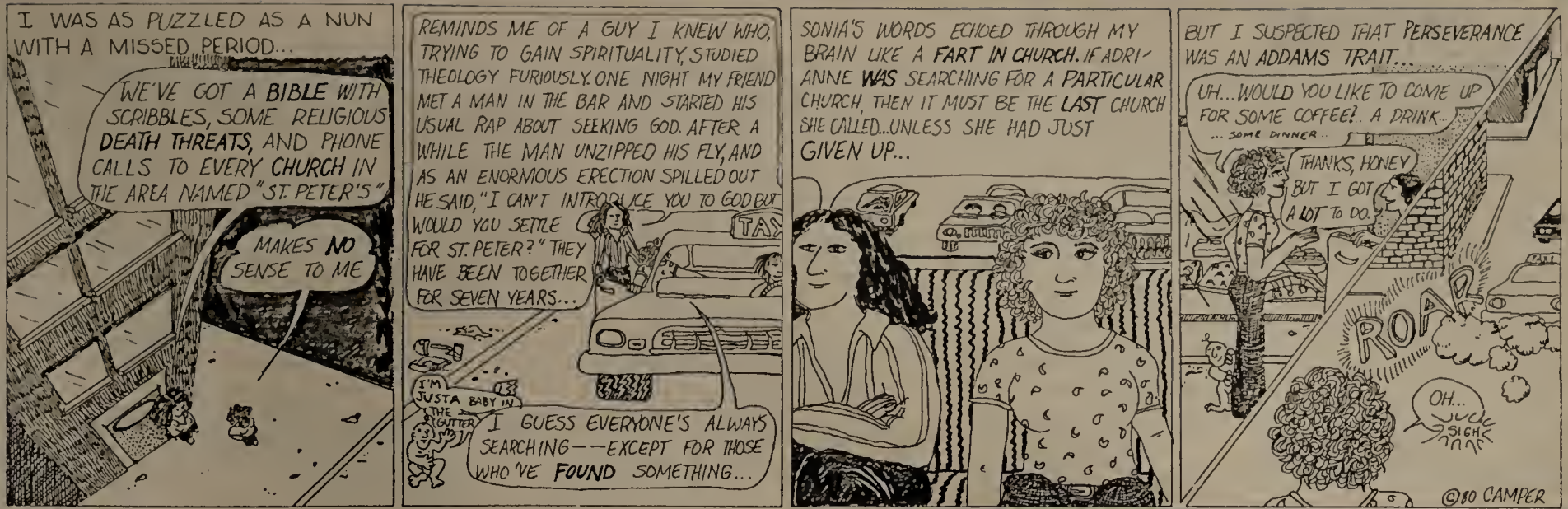
### INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Massaga Center, 110 E. 23rd St., Suite 502, 10010	777-7697
Chelsea Gay Association 184 W 21st St. #1979, 10011	691-7950
Citizens' Party Lesbian and Gay Male Caucus	651-1873, 668-6651
989-6653	
FOLKS (Friends of Little Kids Gay Athlete League of America P.O. Box 248, Village Sta NYC 10014	982-7411
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	
Gay Switchboard	777-1800
Gayellow Page, P.O. Box 292, Village Sta.	744-2785
Mirth and Girth Club	734-7748
New	



**Cookie Jones**

By Jennifer Camper



**Media**

Continued from Page 13

time these people got a new thesaurus. They need reminders, as they read the paper or watch TV, that out of every ten people mentioned, one is probably gay. It's especially important for young people, as they develop an understanding of their own sexuality, to see us everywhere: on page one, in the living section, on the sports pages, even in the comics.

Our invisibility fuels much of our oppression. It's too easy for a group of kids, heaving bottles at a gay couple who just walked by, to believe that homosexuality belongs to a world entirely removed from their own. It's too easy for a judge, denying child custody to a lesbian mother, not to be aware how many lesbian mothers and gay fathers are right now doing a perfectly fine job with their kids. It's too easy for the Army, discharging someone for homosexual behavior, to believe that the armed forces will then be 100% straight.

This need for visibility answers some of the questions above. BZ, and anyone in a similar situation, should mention their gayness while being interviewed, perhaps when it relates naturally to something else being discussed. They should explain to the reporter why it's important to include that in the story. The media, if they feel any commitment to accuracy, will

want to rectify centuries of silence by showing gay males and lesbians in all walks of life.

Just as the press should make the effort, so too should it respect the wishes of those who don't wish to be publicly identified. Some people will be eager to participate in the Lesbian and Gay Pride March, but not want their picture in the paper. It's their responsibility, obviously, to watch for photographers, and a photographer, seeing that someone doesn't want to be photographed, should focus the camera elsewhere. The press has shown a willingness in the past to withhold stories that would cause unjust harm to someone. It should do likewise in this case.

This gets more complicated when, as in the example above, the subject of the story is a murder victim. Who knows what his or her wishes would have been? He or she no longer has anything to lose by being identified as gay, even if he or she wasn't out while alive. The reporter can sometimes get a sense from the victim's family, friends and loved ones about what to do. But ultimately, someone is going to make a decision for the victim, either to forever lock them in their closet, or to make them come out. There's plenty of room for error any time we try to guess what someone would have wanted. Isn't it better that we sometimes

err in being too proud rather than too closeted? Without a clear reason to do otherwise, we feel that in such cases the media should make the gay connection.

In the case of a prominent person who dies a natural death having never been openly gay, we also have an interest in what the media say. That person undoubtedly benefitted a great deal from the advances the gay movement has made in the past decade. If we must assume something, shouldn't we assume that he or she would like to pay some of that back by coming out in the obituary?

Whenever anti-gay violence occurs, the community needs to be aware of it. If gay people are being attacked while leaving the bars, we all need to know about it so we can better protect ourselves. Covering it up only leaves us open to more violence.

These are general guidelines that most of us at LAGMA have agreed upon. The issues involved are complicated, and we welcome your opinions — you can write to us in care of GCN. Certainly there will be exceptions to any set of general guidelines, and in the short run, there is no substitute for sensitive and informed reporting. In the long run, we can work toward the day when no one will believe that questions like these could ever have seemed so important.

**THE GAY GUY'S GUIDE**

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2

"Lunch Time" "Boys of Venice" X

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**STAY IN TOUCH WITH YOUR COMMUNITY**

A letter from your

**Buddies**

Hi Gang,  
The benefit for the Bean Town Softball League held at **Buddies** this past Monday was a success. I want to thank both our customers and the league members for their constant support. Speaking of softball, our **Buddies** "Killer Bees" are down one game and must win two tough ones this Saturday, August 9th. The games will begin at 2 p.m. on Clemente Field in the Fenway. "THEY NEED YOUR SUPPORT."

We invite you to join us this Sunday evening, August 10th, for the guest performance of a vibrant young entertainer named Stephanie Gregg, accompanied by Jim Harlow. Stephanie will be following Beth Sass to top off another Sunday night of entertainment in the lounge that you'll not want to miss.

Anyone that has any questions pertaining to the new parking policy at the Insurance Center Garage please feel free to call me for an explanation.

Till next week,  
Love, Bob







South End owner-occupied two hse large rooms w/eat-in kitchens. Freshly painted, sand floors, share baths \$210/mo Incl util. 536-9546. (4)

**JOB OPPORTUNITIES**

**MALE MODELS**  
New agency seeks males 18-30 as model trainees. No exp nec. Good opty For info and audition send desc address & pics if avail to IMAGE, Inc. PO Box 372, Reading, MA 01867. (5)

**RESTAURANT HELP**  
The House — Allston  
783-5701 or 5131 after 4:30. (5)

Make 2 to 3 times your cost on 100s of products, gift items, novelties, carded merchandise 1001 others. \$2.00 brings catalog refundable 1st order. R & E Armstrong Wholesalers Dept GN — 85200 N Sheridan Rd, 601, Chicago, IL 60640. (6)

Room in exchange for child care, girl 11. Student OK, no dogs. Call 391-1063 leave message. Somerville near Tufts bus to Harvard Sq. (6)

Gay-owned business needs person to do light delivery work around Greater Boston. Duties also include paste-up, negative stripping and other graphic arts jobs. Will teach. Opportunity to learn printing skills. Must have car. Call 542-8280

**WANTED**

**HELP OUT NEW GAY YOUTH GP**  
Boston Alliance of Gay and Lesbian Youth need furn, paint, vacuum, and anything useful for new space. Contact Ed at 266-1843. (5)

**SATANIST, PSYCHIC, WITCH**  
Successful, experienced in psychically returning torment to predators, sorely needed for information, possible instruction. Please write to GCN Box 300. (6)

**RESTORATION**  
Take a look in your backyard and see if you can part with the following: Anything one can use to restore an old house in Roxbury. Kindly appreciated. Call Larry at GCN, 426-4469. (c)

**MISCELLANEOUS**

**SINGER SKS KEYBOARDS**  
Multi-keyboards, Into Jazz/Rock/Gosp. for (duo/quartet) club act. Respond w/name, no. & tape to Box 1084, Salem, MA 01970. Will call to make aud. appt.

**GCN SPECIALS**

**\*\*\*\*\*A COMPUTER FOR GCN\*\*\*\*\***  
GCN has the chance to acquire the components for a Z80(CP/M) micro computer system including CRT, printer, and a couple of floppies. We need a few skilled people to put the thing together and tend to its care and feeding thereafter. If you can volunteer the time for the assembly or subsequent maintenance, or both, please give Malda a call at 426-4469. (And thanks for all the offers of help on our current computer needs, we found one.)

**HELP**  
GCN distributor needs a place to park the GCN truck. I park in the Central Square area & need some visitor permits. Any other suggestions before we get the boot? Leave message for Barbara at 426-4469.

**LESBIAN MOTHERS**  
I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gloria Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

**VOLUNTEER INDEXER(S) NEEDED!**  
Work on the GCN Index which is becoming a valuable reference tool. Flexible hours. If you enjoy detail work and would like to help, we'd be happy to explain in detail just what's involved in this project and how you can help. Ask for Michael or Charles, 426-4469.

**HELP!**  
GCN is growing. We need your old chairs, bookshelves, tables, "scrap" (usable) 2x4s, plywood, paint brushes & rollers, telephones, plants, gay books, filing cabinets (legal size), flowers, etc. Use your imagination! Give Mike or Richard a call at 426-4469. P.S., we'll need help w/painting & building too. Let us know if you're available for some weekend group work parties.

**WHAT'S THE WORD, BIRD?**  
GCN needs news writers to let our readers know what's happening in lesbian and gay communities across the country and around the world. No previous writing experience is necessary — just a burning desire to get the word out! If you'd like to volunteer your services, write or call Denise Sudell at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

**PEOPLE W/ACCESS TO OFFSET MACHINES**  
GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

**FREE GCN!**  
If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

**WORK YOUR OWN HOURS**  
GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

**LIE DOWN ON THE JOB???**  
Sometimes we'd like to, or at least we'd like to be comfortably seated. If anyone has a nice couch to contribute to our well-being, we would love to have it. Please call Mike at 426-4469.

**HOT OFF THE PRESS, AND ON**  
When the weather sizzles, GCN staffers melt. We have no air conditioning, and couldn't take the electricity costs if we had. We can use fans. If anyone out there would like to help cool us off, by donating a fan, please call Mike at 426-4469. Thank you.

**PRISONERS**  
**FINANCIAL & MORAL ASSIST**  
GBM 30 need financial & moral support to appeal case & gain freedom. All help appreciated; write: Melvin R. Davis, Box 99 C73124 Pontiac, IL 61764. (5)

**ORGANIZATIONS**  
**IDENTITY HOUSE**  
Lesbian, gay, bi, peer counselling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counselling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

Lesbian Contact: We are everywhere! Write to lesbians in other parts of the U.S. and Canada. Send general information about yourself, (likes, dislikes, hobbies, etc.) and the state or Province you'd like to write to. Include \$1.00 for postage and handling to: Writestlers P.O. Box 8824, Minneapolis, MN 55408. (F)

**GAY SWITCHBOARD OF NYC**  
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

**NH LAMBDA**  
Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

**JOIN INTEGRITY**  
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

**NGTF NEEDS YOU**  
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—Join now. \$20 membership (\$5 limited income) Includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Jantarlan Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 991-0388.

**WOMEN!** to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, C/O Cambridge Women's Ctr, 46 Pleasant St, Cam, MA 02139 (c)

**D.O.B.**  
Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Softball at Magazine Beach (Camb) at 3pm every Sun. Info & office hrs 661-3633. All women invited to participate. (c)

**SUPPORT LESBIAN MOTHERS**  
Lesbian Mothers National Defense Fund, 2448 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

**PUBLICATIONS**

**WOMEN ORGANIZING**  
A Socialist-Feminist Bulletin. Articles on Socialist-feminist approaches to reproductive rights, lesbian/gay liberation, clerical organizing. Published by NAM Socialist-Feminist Commission, Box G, 3244 N. Clark St., Chicago, IL 60657, \$4 for four issues. Also available from Boston-Area NAM, POB 443, Somerville, MA 02144. (617) 661-8372.

**Guardian**, Independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

**HOW GAY IS YOUR LIBRARY?**  
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

**FOCUS**  
Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

**Periodicals by Mail** is a project designed to give wider accessibility to worthwhile periodicals not distributed through many newsstands. For a free list of over 70 alternative periodicals which can be ordered by mail, send your name, address, and a 15¢ stamp to: Periodicals by Mail, a periodical retreat, 336 1/2 S. State St., Ann Arbor, MI 48104. (1/mo)

**Prisoners**



Lonely and in desperate need of someone to acknowledge my existence. I desire correspondence with concerned and realistic people. Letters should be addressed to: Robert MCGEE, P.O. Box 69, London, OH 43140 (10)

I have no friends and would like to start corresponding with people to keep up with what is going on in the world. Leroy ROBERTSON, 90963 Camp, C-T-2, Angola, LA 70712 (10)

Now in minimum security and will be receiving weekends home soon! Still looking for correspondence from friends. Peter SULEWSKI #143886, BB Rt. 3, Box 3333, Hagerstown, MD 21740 (10)

I have been receiving the paper about six months now and enjoy the news very much. Need correspondence from anyone. Life is very lonely when you receive no mail. Am quiet and friendly. Floyd J. THIBODEAU, 1600 N. Do, Sloux Falls, SD 57101 (10)

I have lots of time to write letters. I would enjoy corresponding with anyone who writes. Some of my interests are: reading, poetry, all sorts, listening to music and meeting people. Steven PIERCE, No. 152-736, P.O. Box 45699, Lucasville, OH 45699. (10)

I am alone and very interested in corresponding with "down to earth" people. Interested in gay politics, writing, reading & partying. Don't hesitate to write. J.W. BURNETT #10028, P.O. Box 41, Michigan City, Ind. 46360 (10)

I am incarcerated here in Florida. I would like to have my name put in the paper in the hopes that I'll meet some other gay people. My name and address follows. Arthur DELIOLE A-047157, Box 158, Bldg. 6, Lowell, FL 32663. (9)

Loneliness is the greatest disease in the world. Looking to develop a sincere relationship. Sincere gays please write Terry HATCH 14637, Box 14, Boise, Idaho, 83707. (9)

I desperately need to write to someone. My hobbies are jogging, reading, meeting new people and making love. Greg BRADLEY, MCI 067005 Box 158, DC-44, Lowell, FL 32663. (7)

25 year old man would like to hear from intelligent older person. Sincerely, Glenn JONES, 055791, P.O. Box 747, Starke, FL 32091. (7)

I would like to hear from gay men and women, transvestites and transsexuals. Race unimportant. Ronnie Lee BEVERLY, 25330#168 A Cell 209, Box 1000, Lewisburg, PA 17837. (7)

It would be divine to hear from open-minded and interesting people from the outside world. Nate SEARY 148-358, P.O. Box 69, London, OH 43140. (7)

Very affectionate and intelligent young man (and VERY GAY TOO!) would like to share his feelings with someone. Please write: Charles E. SKINNER, 32439, Box 2800, Lincoln, NE 68502. (7)

Roberto BROWN called GCN to say he hadn't received any mail in 2 years and was very lonely and would somebody please write. Box 43, Norfolk, MA 02056. (7)

I like modelling, I used to travel a lot because I love meeting new people. I have been locked up for three years now. I write poetry during my leisure time. Write Tommie MARTINEZ, 146858 6-B-2-14, Rt. 3, Box 3333, Hagerstown, MD M.C.T.C. 21740. (9)

Young and alone. Need someone to share my hopes & thoughts with. I'm from Ohio and have been locked up 3 years now. (Should be free in two. Write Earl LETNER, 95962, P.O. Box 97, McAlester, OK 74501. (9)

I would like to know if there is someone who would or could write me. I am a young man in prison and haven't anyone to write. I haven't any kind of family and would like to correspond with people on the outside. Ron FITCH 74050, Camp A C/B, Angola, LA 70712. (9)

I am appealing to readers not only for correspondence, but for your prayers as well. I will tell you of myself as a person. I love poetry, stereotype music and beautiful flowers. But most of all, I like people and being with a friend. I wish to correspond with only those that are sincere and understanding and who will reach out a helping hand. Please, if you have the time to write, it will be appreciated to the utmost. I'm looking for a friend who understands the meaning of "loneliness." Eugene YATES, P.O. Box 69, London, OH 43140. (9)

I have never felt more lonely in my whole life. I need someone to write to. I really need a friend. Please write Michael JOLLY, P.O. Box 73282, F-4, Reidsville, GA 30499. (9)

I am not gay, but would like to correspond with gay men. I will answer any and all letters. Larry O. PRUDHOME, P.O. Box 607, N.S.P., Carson City, NV 89701. (9)

While being incarcerated here, I have read GCN and it was very agreeable to my criterion. I am gay and respectfully request that I might receive a subscription in order to keep up with the time. Readers may write: Albert J. JONES, Esq. 042963, P.O. Box 158 DC5, Marlon Correctional Institute, Lowell, FL 32663. (9)

I would like to get someone to write me. I've been in for 5 years and a friend gave me the address for the paper. Please write me back: Charles R. KONETSKI, R.M.C., P.O. Box 628, Lake Butler, FL 32054 A-067951. (9)

GCN gets lots of requests for penpal ads from prisoners. Almost none of them are paid for. If you would like to support the paper in this, and perhaps even increase the possibility of a more in depth dialogue between gay men and women on the inside and those of us lucky enough to be on the 'outside', please SEND MONEY. (We also send free subs to prisoners who ask.) In any case take the time to get to know someone who's getting more or less fucked over by strat law (euphemistically called 'justice') and who's obviously very lonely.

It gets quite lonely and is a very frustrating experience not having any meaningful communication with the outside world. I sincerely hope someone can help me. Some of my interests are: music, reading, politics and the pursuit of happiness. Jerry NORRIS 150-051, P.O. Box 511, Columbus, OH 43216. (9)

I am seeking someone who would be willing to correspond with me. I am currently incarcerated and being gay in prison definitely has its drawbacks. You don't know who you can talk to. It's easier to keep to yourself. Please write Jason HANNAN 071766, P.O. Box 1100-1732, Avon Park, FL 33825. (9)

I live in a 5x8 cell seven days a week and I have no family and it gets very lonesome in here. I am in search of penpals — someone to write to share a smile with from time to time. I hope you can find it in your heart to drop a few lines. Robert CARROLL, Box 69651, M-2, Reidsville, GA 30499. (9)

I am still holding on to my dignity, sanity and inner strength towards all oppositions/obstacles. To help me in these endeavors, I am looking for correspondence from gay brothers and sisters on the outside. Roosevelt WILLIAMSON, #75A-0795, Cell #A2-219, Drawer B, Stormville, NY 12582 (10)

I received your address from a friend. I'm very lonely and would love to become pen-pals with anyone that chooses to write. Any consideration given this request will be greatly honored and forever appreciated. Alonzo Winfred BRYANT, S-1-N-4 #039346, P.O. Box 747, Starke, FL 32091 (10)

Have no one to correspond with. Hoping this ad will touch someone to pick up the pen and jot down a few things. I want to get a good correspondence relationship going. Jimmy PURVIS #067828, P.O. Box 158-M.C.I., Confinement Cell #9, Lowell, FL 32663 (10)

Have no way of getting contact with the outside world. I've been lonesome too long and don't have anyone to write to. Please write Derek MILLER #154-463, P.O. Box 45699, Lucasville, OH 45699 (10)

I read the paper and hope to find someone to write to. You can reach me by writing to: Stelman R. ROY, #152-475, P.O. Box 45699, Lucasville, OH 45699. (10)

Gay man, non-racist, poetic, intelligent, attractive and longing to share my life with someone! I'm all alone in this world. Sidney RAWSON 15937, PO Box 14, Boise, ID 83707 (7)

**WE** are trying to start a Prisoner Project to do outreach (especially to lesbian prisoners), to send out books and letters, and to help do research on prisoners' mail rights (making more public the harassment that wardens and prison mail rooms exercise over lesbian and gay prisoners). If you're interested write Mike Riegler at GCN. Also, we send FREE subscriptions to prisoners who ask. Contributions to help GCN do this are most welcome!

Am not lonely. Getting out within 80 days. On outside completely self-employed and independent. Growing, buying, collecting and selling medical roots & herbs of all kinds from all over the Mother Earth. Have no time for people who are only into the physical aspect of Gay Life. Seeking long-term relationship with independent and politically oriented person. Willie N. ANDERSON, 42559 MSU, Parchman, MS 38738. (9)

I want a "PENPAL"; will correspond with anyone at anytime at your convenience. Kirk Wayne BROGIE 107128 POBox 97, McAllister, OK 74501 (7)

I seek a loving and understanding relationship with a gay guy. If there's anyone who cares and wishes to brighten up my life, write to me. My interests are many and my pleasures are few. Awaiting reply. Mark PARKER 146-477, P.O. Box 45699, Lucasville, OH 45699. (7)



# Calendar

## weekly events

### sundays

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 2-4pm.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Roller skating. Hetch Shell, Esplanade. Men and women. Call 282-9161 for info.

**Boston, MA** — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6167.

**Boston, MA** — Chiltern Running Club. Jogging and recing on the Esplanade. Suns. et 1, Mon, Wed. & Fri at 6. info: 367-2776.

**Cambridge, MA** — Softball at Magazine Beach. 3pm. All women are invited. info: 661-3633.

**Boston, MA** — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

**Greenfield, MA** — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

**Orleans, MA** — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

**Boston, MA** — Dignity/Boston Catholic Mass for Gay/Lesbian and concerned Catholics. Arlington St. Church, 5:30pm. Info: 536-6518 (7-10pm M-F; 2-5pm Sun).

**New York, NY** — Rainbow Society. Deaf gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1426.

**New York, NY** — Dyke Anarchists meet. 339 Lafayette St., 7pm.

**New York, NY** — Gay People In Health Care. Meeting. Third Sunday. St. Vincent's Hospital, 7th Ave. and 12th St., Room 207, 7:30pm. 499-1453. (Mon-Fri, 6-10pm).

**Concord, NH** — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

**Bedford, MA** — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1336, or Joe 897-7813. All invited.

**New York, NY** — Comité Homosexual Latinoamericano. 7pm. 433 E. 6th St. Apt. 5R. Info: 786-2893.

## coming events

### aug 10 sun

**Boston, MA** — Greet American Lesbian Art Show. Poetry and music. 34 Farnsworth St. (behind the Museum of Transportation). 2-4:30. FREE!

**Boston, MA** — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

### 12 tues

**Boston, MA** — GCN membership meeting. Come talk to the candidates for managing editor. 6:30pm. 22 Bromfield St.

### 13 wed

**New York, NY** — Lesbian Feminist Demonstration/Dyke counter-Convention at the National Democratic Convention. Noon. Meet at post office at 8th Ave and 33rd St.

### 14 thurs

**Boston, MA** — GCN NEEDS VOLUNTEERS FOR PROOFREADING AND LAYOUT. SEE THURSDAYS ABOVE FOR DETAILS.

**Haspeltia, MI** — Fifth Michigan Womyn's Music Festival. Aug. 14-17. Transportation info for New York and Boston: (212) 499-2548.

## mondays

**Cambridge, MA** — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

**Brookline, MA** — Discussion group including gay and bisexual men and women. New members welcome. 7:30-9:30pm. Info: 731-6619.

**Cambridge, MA** — Self-defense classes offered by Amanda/People's Security at Martin Luther King School. 7-9pm. Write for info to: P.O. Box 114, Auburndale, MA 02166.

**Cambridge, MA** — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

**Brattleboro, VT** — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

**Morristown, NJ** — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**New York, NY** — Lesbian Feminist Liberation Meeting. Women's Center, 243 W. 20th St. 691-5460. 7:30pm.

**New York, NY** — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 26 9th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

## tuesdays

**New York, NY** — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**New Bedford, MA** — Rap Group at the Aio Center, 18 S. Water St. Every Tuesday thru Aug. 26. 6-10pm. Info: (617) 999-3232.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mess Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Boston, MA** — GayWay (WBUR 90.9FM) Weekly radio program featuring interviews, news, current events and music. 8:30pm.

**Hartford, CT** — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

## 15 fri

**Boston, MA** — GCN NEEDS VOLUNTEERS TO HELP SEND OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

**New York, NY** — Consciousness Raising on Racism, sponsored by Black and White Men Together (BWMT)/NY. 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4874.

## 16 sat

**Boston, MA** — A dance for gay and lesbian youth (22 and under) at the Loft, 21 Stenhope St. (near Copy Square). 8-12pm. Sponsored by Boston Alliance of Gay and Lesbian Youth (BAGLY). Donation \$2 (of the door or ticket available at most bars)

**New York, NY** — The Committee of Black Men presents a consciousness raising group. Triangle Gay Community Center, 26 9th Ave. (3rd floor). 1:30-4pm. All black gay men are welcome. Info: Lonny at 467-0035

**New York, NY** — FREE testing for Hepatitis B and syphilis at the bloodmobile at the corner of Christopher and Washington Sts. 2-6pm. Sponsored by the NY Blood Center. Info: 570-3250.

**New York, NY** — Women's Rap Group for lesbian and bi-sexual women. Identity House, 544 6th Ave. 2:30-5pm.

**New York, NY** — Hit the deck with Lambda Legal Defense, a benefit for Lambda Legal Defense and Education Fund. 18 Shore Walk, Fire Island Pines. 5:30-8pm. Info: 944-9488.

## wednesdays

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) for info.

**Boston, MA** — Gay Youth Rep Group organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY) for gay women and men 14-22. Call Hotline for info: 426-9371, M-F 6-12pm.

**Boston, MA** — Gay Recreational Activities Committee (GRAC). Volleyball. Lindemann Center (Stanford St/Gov't Ctr.). Men and women. 8-10pm.

**Cambridge, MA** — Lunchtime Alternative: Richard Strange and Haakon Chevallier sing and play music from the 12th to the 20th centuries while you eat. Old Cambridge Baptist Church, 1151 Mass Ave. 12:15-12:45pm. FREE. Donations accepted. Bring lunch.

**New York, NY** — WBAI (99.5FM) Gay Rap. 279-0707.

**New York, NY** — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

**New York, NY** — Gay Opinion Forum. Last wed. of the month. 348 W. 14th St. 7:30pm. Info: 675-9227.

## thursdays

**Boston, MA** — GCN proofreading and layout (basically cutting and pasting with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-lah and layout 6-lah. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4469.

**Cambridge, MA** — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

**Cambridge, MA** — Lesbian and Gay Folkdancing. Alternate Thursdays from 7-9pm. Phillips Brooks House, Harvard Yard. Newcomers are very welcome. Info: Judy 661-1438 or Dee 7223.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807

**Boston, MA** — Lunchtime Alternative. Richard Strange and Haakon Chevallier sing and play music from the 12th and 20th centuries while you eat. Church of the Covenant, 67 Newbury St. 12:15-12:45pm. Free. Donations accepted. Bring lunch.

## 17 sun

**Boston, MA** — Fenway Lesbian and Gay Alliance (FLAGA) PICNIC! Potluck at the picnic tables in the Fenway Gardens. Charcoal, grille, pepar pletea etc. will be provided. Entertainment to be announced. Come and enjoy yourself with some people who are interested in working on the problem of violence against lesbians and gay men. Noon.

**Boston, MA** — Meeting of Boston Area Coalition for Cuban Aid and Resettlement. See Aug. 10 above.

**Boston, MA** — "Images and themes by women artists," a slide/lecture accompanying Judy Chicago's "The Dinner Party." 2pm. Ehrlich Theater, Boston Center for the Arts, 539 Tremont St. Info: 267-0941.

**Newburyport, MA** — Women's Work Project benefit concert at the Nock Middle School, Low St. Tickets available at New Words. 8pm.

**New York, NY** — A week of workshops for men on social and sexual relationships, in a theatrical context, begins today. Info: (518) 943-2949.

**New York, NY** — Men's Rap Group for gay and bisexual men. Identity House, 544 6th Ave. 2:30-5pm. Donation \$2.

**New York, NY** — Beach party at Riis Park, sponsored by the Committee of Lesbian and Gay Male Socialists. 11am at Beach One.

**Cambridge, MA** — Lesbiana with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New York, NY** — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

**Somerville, MA** — Lesbian support group for younger women in Somerville. 7:30pm at the Somerville Women's Center, 38 Union Square (second floor over leundromat). For info call 623-9340.

## fridays

**Boston, MA** — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

**Boston, MA** — Gay Patrol needs volunteers to help stop violence against gays in the Fenway Victory Garden. Info: 266-3780 or 367-1394.

**Boston, MA** — Chiltern Swimming for men and women over 40, 8-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.) Info: 625-7924.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Cambridge, MA** — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mess. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

**New Bedford, MA** — Support Group for gay women meets at Women's Center, 252 County St. 7pm. 996-3343.

## saturdays

**Boston, MA** — Gay Youth. Outings and activities for gay women and men 14-22. Organized by BAGLY. Call Hotline for info: 426-9371.

**Cambridge, MA** — Lesbian Feminist Youth Collective Meetings for women 14-21. 12 noon on. Info: 861-0949.

**New York, NY** — Gay Youth Rap Group. Peer rap about youth liberation. 80 Fifth Ave. (NGTF office). 741-5800.

**New York, NY** — Dignity/Gay and Lesbian Catholics. Discussion Group. 8:30pm, Mass 7:30pm followed by ecclcl. Church, 30 W. 18th St. Info: 869-3050.

## 18 mon

**Cambridge, MA** — Lesbian Task Force of the Boston chapter of the National Organization for Women (NOW) will meet at 99 Blahop Richard Allen Dr. (Central Sq) 6:30pm. Lesbians: A Consciousness-Raising Kit will be presented. All women are welcome. Info: 661-6015.

**New York, NY** — "A Boy In Romania." Meeting of the North American Men/Boy Love Assoc. (NAMBLA) at 7:30pm. 13 E. 17th St. \$2 donation. Info: 722-4546.

## 19 tues

**Boston, MA** — Gay Way (WBUR, 90.9FM) Demian interviews feminist therapist Buffy Dunker about her work and about coming out late in life. 8:30-9:30pm.

**Boston, MA** — "We can do something to end violence against women!" Meeting for women interested in starting Green Light Safehouse projects in their communities. 7:30pm at the Jackson Mann Community School, Brighton Ave., Allston. Info: 739-2200 x513 or 876-7015.

**Maplewood, NJ** — Dignity/Metro NJ. Speakers and discussion on Cuban Refugee Resettlement. 8pm. St. George's Episcopal Church. Info: (201) 481-1197.

The deadline for Calendar items is Tuesday at noon for the following issue.